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HEAVEN DESTINIES

WILLIAM SHAKESPEARE



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HUMAN DESTINIES

As Taught in the Bible.

BY
JOSEPH COOPER.

THE
PUBLISHERS
J. A. AND JOSEPH COOPER
DENVER, COLORADO

Published by
J. A. AND JOSEPH COOPER
Denver, Colorado

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PREFACE.

In presenting such absorbing questions of interest to readers as great destructions of mankind on this earth, and their state after death, and their final resting place, both of the righteous and the wicked, we have followed the teachings of the Bible, being careful not to misapply texts bearing upon these points. The Bible alone, when not misapplied, answers these momentous questions. The following pages show what that answer is. We ask the reader not to blindly commit himself to predetermined views, but subject himself to truth at all times and everywhere. We must yield to truth. Facts are stubborn things, and cannot change. The acceptance of truth is safety; while its rejection is exceedingly unsafe and fraught with dangers all along and everywhere. The teachings of the Bible are the most effectual antidotes to error and delusion. The Scriptures were given by the Holy Ghost, and contain the inspired word of God. This book is written upon the principle both of revelation and reason—for revelation and reason go hand in hand. Every fate of man is a reasonable one. God does not act contrary to reason and sound sense, neither is his word found conflicting with reason.

It is useless to write a long preface to this book. The plain, untarnished facts contained in its pages show for themselves. This you will readily see if you read it as carefully as you should; and you will not understand what is taught in this book unless you do read it.

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CHAPTER I.

THE CREATION AND AGE OF THE WORLD.

In the book of Genesis the first book of the Bible, and in the first chapter, we are told that "God created the heavens and the earth." In this short sentence we have communicated to us a bit of intelligence superior to any other statement made by persons calling themselves scientists and by profane historians, as to how the world began. How forcible are the words, "God created the heavens and the earth." Who else could have created it but God? All men, and nations of men, with their modern machinery and inventions, and with their present skill and education, could not or cannot make a world like this one. Then it was God that made it.

Further on, in this book of Genesis, we learn that God created a man whom he called Adam, and that this man Adam lived 930 years. Adam was 130 years old at the birth of one of his sons called Seth, and 235 years old when his grandson Enos was born, and 325 when Cainan was born, and 395 when Mahalaleel was born, and 460 when Jared was born, and 622 when Enoch was born, and 687 when Methuselah was born, and 874 when Lamech was born, and then he died at the age of 930, about 126 years before Noah was born. Noah was born

in the year of the world 1056, and Shem (his son) in 1556, and the great and terrible flood came on in 1656.

For fuller information upon this point and subject we here give an article and tables from "A Biblical and Theological Dictionary," by the Rev. J. V. Parsons, of Georgia.

EARLY CHRONOLOGY.

TABLE I.—FROM THE CREATION TO THE FLOOD, EXHIBITING.

1. The number of years that each patriarch was contemporaneous with the other. 2. The years of the world in which each was born and died. 3. The age of each.

	Adam	Seth	Enos	Cainan	Mahalaleel	Jared	Enoch	Methuselah	Lamech	Noah	Shem, etc.	Anno Mundi.		
												Born.	Died.	Age.
ADAM.....	930	...	...	...	...	...	...	...	...	...	...	1	930	930
SETH.....	800	912	...	...	...	...	...	...	...	...	...	130	1042	912
ENOS.....	695	807	905	...	...	...	...	...	...	...	...	235	1140	905
CAINAN.....	605	717	815	910	...	...	...	...	...	...	...	325	1235	910
MAHALALEEL.....	535	647	745	840	895	...	...	...	...	...	...	395	1280	895
JARED.....	470	582	680	775	830	962	...	...	...	...	...	460	1422	962
ENOCH.....	308	365	365	375	365	365	365	...	...	...	...	622	987	365
METHUSELAH.....	243	355	453	548	603	735	300	969	...	...	...	687	1656	969
LAMECH.....	56	168	266	361	416	548	113	782	777	...	...	874	1651	777
NOAH.....	...	...	84	179	224	366	...	600	595	950	...	1056	2006	950
SHEM, etc.....	...	...	...	...	...	...	...	100	95	450	600	1556	2156	600
THE FLOOD.....	...	...	...	...	...	...	...	...	...	...	...	...	1656	.....

From this table several very valuable points of information are gained. The thought has probably arisen in the mind of every biblical student, "Is there not reason to apprehend that the account of creation, and of the early events in the history of the world, such as the Garden of Eden, the temptation, fall and expulsion of our first parents, etc., would be greatly corrupted by passing through so many generations,

when there were no letters to perpetuate an historical event? Would not the imaginations of men, and the love of the marvelous, intermingle much of fancy with truth, in the account transmitted to subsequent generations?"

This skeptical suggestion arises from the idea that the story must have passed through many narrators, and that few opportunities of comparing and correcting one account by another were enjoyed. Look at the table as illustrating these points.

And first, the number of times that the story must be repeated by different persons. Noah and his three sons could receive the account of the creation at the second rehearsal, and that through several distinct channels. 1. Adam could relate it to Enos for six hundred and ninety-five years, and Enos to Noah for eighty-four years. Or, 2, Adam, during six hundred and five years could discourse of it to Cainan, and Cainan one hundred and seventy-nine years to Noah. Again, 3, Adam could rehearse it for five hundred and thirty-five years to Mahalaleel, and Mahalaleel for two hundred and twenty-four years to Noah. 4. Adam had four hundred and seventy years to instruct Jared in those sublime facts, and Jared was contemporary three hundred and sixty-six with Noah. Through these four distinct channels Noah could receive a direct account from Adam. But again, 5, Adam lived till Methuselah was two hundred and forty-three years old; time enough, surely, to obtain an accurate knowledge of all those facts pertaining to the dawn of created existence; and Methuselah lived six hundred years with Noah, and one hundred with his three sons. And once more, 6, Adam lived to see Lamech, the father of Noah, till he was fifty-six years old, and Lamech lived with Noah five hundred and ninety-five years, and ninety-five years with Shem, Ham and Japheth. Through these six channels the account could be brought down to the time of the flood.

Now the directness of this communication is the same as the following: My grandfather was a sergeant in the

Revolutionary war, and was wounded in the arm by a musket ball. How do I know that, seeing he died before my birth? He related it to his children, among whom was my mother, and she to me. He was contemporary thirty years with her, and she twenty-five years with me, and that fact is as well established, distinct and certain to my mind, as any recorded in history. Precisely such was the directness of Noah and his sons' information relative to creation; and at the same time the certainty of accuracy was increased by much longer periods of contemporary life, and a six-fold chain of testimony.

II. This table shows how many opportunities there were of comparing and correcting different accounts. The perpendicular column of names shows how many were contemporary with generations before them, and the figures in the horizontal line denote the number of years common to both. Thus, Jared was contemporary with Adam four hundred and seventy years, with Seth five hundred and eighty-two years, Enos six hundred and eighty, Cainan seven hundred and seventy-five, Mahalaleel eight hundred and thirty, and with himself nine hundred and sixty-two. The horizontal column of names, and the perpendicular line of figures under them, show the generations after them with which each was contemporary, and the length of time. Thus take the name Jared, over the perpendicular line of figures, and follow it down, and he will be found to have lived with his son, Enoch, three hundred and sixty-five years, and survived him; with Enoch's son, Methuselah, seven hundred and thirty-five years; with Lamech five hundred and forty-eight, and Noah three hundred and sixty-six.

These two combined show the whole number of generations with which each was contemporary. Thus, Adam was contemporary with none before him; but all after him down to Lamech. Again, take the horizontal name Methuselah, and trace it along the horizontal line of figures, and you find him contemporary with all before him, till you come to himself; then turn down the column under his name, and he is

contemporary with all after him down to the very year of the flood, being one hundred years with Shem and his brothers.

In this way it will be found that all the generations from Adam to the flood were eleven. Of all these Adam was contemporary with nine, Seth with nine, Enos ten, Cainan ten, Mahalaleel ten, Jared ten, Enoch nine, Methuselah eleven, Lamech eleven, Noah eight, Shem and brothers four. Thus there were never less than nine contemporary generations from Adam to the flood, which would give, in one lineal descent, eighty-one different channels through which the account might be transmitted.

III. Another important point illustrated by this table is the occurrence of the flood at the precise time, and the only time, when it could have occurred, without contradicting the sacred history and the chronological account. The reason assigned in sacred history for the deluge was the great wickedness of men, for which all were to be destroyed, except Noah and his family. Now, if the flood had occurred ten years sooner than it did, it would have involved Methuselah and Lamech in the destruction of the wicked; for the former lived to the very year of the flood, A. M. 1656, and the latter within five years of it, A. M. 1651. And, again, it would have involved a contradiction, for if the ark had been completed in fifty, instead of one hundred years, and the age of Methuselah and Lamech had been given as it is, it would have brought their death fifty years after the flood! And there is not one year from the creation at which the date of the flood could have been fixed, without involving such a contradiction, till the very date given. This is a very remarkable coincidence; and if the accounts given are fabrications, a most fortunate escape from a fatal blunder.

The results of the second table are no less striking and instructive. Whoever imagined, without making the comparison, that Noah lived to see Abraham sixty years old, and that Shem lived to witness all the glorious things transacted between God and Abraham, and, finally, to see him buried, and

to unite in the general mourning for the father of the faithful? Who would have supposed that Abraham lived his whole lifetime, Isaac for one hundred and eight years, and Jacob for forty-eight years with those who for one hundred years of their early life witnessed and assisted in the building of the ark; who were borne triumphantly in it through the swelling flood, saw the opening heavens, felt the heaving earth when its deep foundations were broken up, and heard the groans of a perishing world? Yet such was the fact, as will be seen by comparing births and deaths in the second table. Noah was contemporary with every generation after him down to Abraham; Shem down to Jacob, and Arphaxad down to Isaac; Salah and Eber again down to Jacob, and probably Eber to the twelve sons of Jacob.

TABLE II.—FROM THE FLOOD TO ABRAHAM, ISAAC, AND JACOB.

	Noah	Shem	Arphaxad	Salah	Eber	Peleg	Reu	Serug	Nahor	Terah	Abram	Isaac	Jacob	Anno Mundi	
														Born	Died
NOAH	950	...	...	...	...	...	...	...	...	...	...	...	...	1056	2006
SHEM	450	600	...	...	...	...	...	...	...	...	...	...	...	1556	2156
ARPHAXAD	350	438	438	...	...	...	...	...	...	...	...	...	...	1658	2096
SALAH	315	433	403	433	...	...	...	...	...	...	...	...	...	1693	2126
EBER	285	433	373	403	464	...	...	...	...	...	...	...	...	1723	2187
PELEG	209	209	209	209	209	209	...	...	...	...	...	...	...	1757	1916
REU	221	239	239	239	239	170	239	...	...	...	...	...	...	1787	2026
SERUG	189	230	230	230	230	165	207	230	...	...	...	...	...	1819	2049
NAHOR	158	148	148	148	148	67	148	148	148	...	...	...	...	1849	1997
TERAH	130	205	177	205	205	...	100	130	148	205	...	...	...	1878	2124
ABRAM	60	175	148	175	175	...	78	101	49	175	175	...	...	1948	2123
ISAAC .....	...	108	58	78	139	...	...	1	76	75	75	180	...	2048	2228
JACOB .....	...	48	...	18	79	...	...	...	16	15	15	120	147	2108	2255

Every one disposed to do so, can trace the same facts in regard to the manifold channels of communication from the flood to Abraham, Isaac and Jacob, as we found from the creation to the flood. We will only notice here the whole chain from Adam to the fathers of the Hebrews. Three narrations only were necessary to bring the account of creation

to those fathers, and a part of the cords entwined in this "cable strong" may be seen from the following collation:

ADAM	{	Enos	{	Noah	{	Shem, etc.
		Cainan		Shem		Arphaxad, etc.
		Mahalaleel		Ham and		Nahor
		Jared		Japheth		Abram
		Methuselah				Isaac
		Lamech				Jacob

These narrations bring the account to the time when minute and particular history commences, and when the art of inscribing upon papyrus and probably upon parchment was understood. The participators in the awful scenes of the flood lived to see the Pharaohs, the pyramids and obelisks of Egypt, and probably to have those scenes stereotyped on monuments and in hieroglyphics, which have come down to us. So that we have the account, in a manner, second-handed from Shem.

From the foregoing figures and facts, we have a complete history of the world as to its age up to the time that abundance of history commences, and tracing the Bible on, as well as other history, we find that the earth, at this writing, A. D. 1901, to be about 5,900 years old. If it were not for the Bible we could have no perfect knowledge of the age of the earth, but would be left to vain imaginations and surmisings, and would, no doubt, think it to be much older than 6,000 years, instead of being considerably less. Can you not see the grandeur and superiority of the Bible over all other books and conjectures?

The scientists, as they call themselves, are full of contradictions among themselves. Their arguments and reasonings are, many of them, vain and erroneous.

CHAPTER II.

QUESTIONS AND PROBLEMS CONFRONTING EVERY INTELLIGENT HUMAN BEING.

With the exception of Adam and Eve, every one of the human family has come up through infancy and the feeble knowledge of childhood. Without our consent we find ourselves in the world of human existence, subject to all the trials of life and hastening forward to that final destiny allotted unto the race. Everything is to be learned. Various inquiries crowd our minds.

We have to learn who arranged this order of things, and the purpose of our creation, the make-up of our nature, and obligations to God. What kind of a God is he? What disposition will he finally make of us? If we obey him will he extend our souls forever? and if we stubbornly disobey him will he turn us back into non-existence? or will he put us in some place of confinement and punish us according to our sinful natures and rebellious principles?

We have two natures, body and spirit, and we see the bodies of men falling victims to death all along through time. No one seems to escape. Do their souls or spirits die when their bodies die? Their bodies are lifeless, cold, and still. Is this the end

of man, after all the trials and troubles of life? Such questions force themselves upon us and absorb our deepest interest. "Where shall we look for an answer? Have we any means within our reach by which to solve these problems?"

The earth, with its ever changing seasons, and predictions of life and beauty, are before us and around us; the sun, moon, and stars have their motions and glory above us. They tell us of a God, the creator of all things—as the apostle has said:

"The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that we are without excuse."

But, as Mr. Smith has said, "This only intensifies our anxiety a thousand fold. For now we want to know upon what conditions his favor is suspended. What must we do to meet his requirements? How may we secure his approbation? He surely is a being who will reward virtue and punish sin." Has he created our souls self-existent, "so that we must live forever," either as subjects of his favor or "everlasting contempt?" "Who can tell?" The dead cannot tell us. Nature cannot tell. The grave is silent—being void of knowledge, device or wisdom. And, as Mr. Smith has again said:

Science proves itself a fool on this momentous question. The imagination breaks down; and the human mind, unaided, sinks into a melancholy, but well-grounded despair. God must tell us, or we can never know what lies beyond this state of existence, till we experience it for ourselves. He who has placed us here, must himself make known to us his purposes and his will, or we are forever in the dark. Of

this, all reverent and thoughtful minds are well assured. * * * "If there be any satisfactory light, then, on the momentous questions of a future state, it must be sought from the word of God. * * * Socrates, when about to drink the fatal hemlock, said: 'I am going out of the world, and you are to continue in it; but which of us has the better part is a secret to everyone but God.' * * * And the skeptic Hobbs, when death was forcing him from this state of existence, could only exclaim, with dread uncertainty, 'I am taking a leap in the dark!'—dying words not calculated to inspire any great degree of comfort and assurance in the hearts of those who are inclined to follow in his steps.

"With a full sense of our need, we turn, then, to the revelation which God has given us in his word. Will this answer our inquiries? It is not a revelation if it does not; for this must be the very object of a revelation. * * * If we are immortal, never-dying beings, that revelation will plainly tell us so.

"To the Bible alone we look for correct views on the important subjects of the character of God, and the nature of life and death, the resurrection, heaven and hell. But our views upon all these must be, to a great extent, governed by our views of the nature and destiny of man. On this subject, therefore, the teachings of the Bible must, of consistency, be sufficiently clear and full.

"Prominent upon the pages of inspiration, we see pointed out the great distinction which God has put between right and wrong, the rewards he has promised to virtue, and the punishment he has threatened against sin; we find it revealed that but few, comparatively, will be saved, while the great majority of our race will be lost; and as the means by which the perdition of ungodly men will be accomplished, we find described in fearfully ominous terms, a lake of fire burning with brimstone, all-devouring and unquenchable.

"How these facts intensify the importance of the question, Are all men immortal? Are these wicked immortal? Is their portion an eternity of conscious torture and unutterable woe?

Have they in their nature a principle so tenacious of life that the severest implements of destruction with which the Almighty can assail it, an eternity of his intensest devouring fire, can make no inroads upon its inviolate vitality? Fearful questions!—questions in reference to which it cannot be that the word of God will leave us in darkness, or perplex us with doubt, or deceive us with falsehood.

“In commending the reader to the word of God on this great theme, it is enough to suggest to any candid mind the spirit in which we should present our inquiries. Prejudice or passion should not come within the sacred precincts of such an investigation.”

Mr. Smith is the author of several books, and among the number he has one on “Man’s Nature and Destiny.” He has fallen into the belief that all men die at death—the spirit or soul as well as the body. He thinks they will remain thus dead until the resurrection, and then, both the righteous and the wicked will be raised to life again, and be judged, and then the wicked will totally die again, but the righteous will live forever. He thinks he finds abundance of Scripture texts sustaining his opinion or belief. He is a great writer and fine scholar, and if he has made a mistake, how did he do it? He insists on letting the Bible decide all important questions, but, after all, has he done it? Wherein is his teachings and reasonings false? There is only one way for any one to fail to get the true light when they go to the Bible for it. If they let the Holy Ghost guide them, it being the spirit of truth, they will obtain the correct or true light; but if they let Satan, the falsifier and misapplier, deceive them, they will misapply the Scriptures and deceive themselves. It all rests right there.

CHAPTER III.

HOW TO APPLY THE SCRIPTURES SO AS TO RIGHTLY UNDERSTAND THEM.

If any one expects to rightly understand the teachings of the Bible, he should be very careful not to misapply them in his mind, nor suffer Satan nor any of his perverters of God's word to mislead him by any of their many misconstructions.

There is a rule by which we should be guided in the investigation of Bible texts. It is no new rule, but the one which the Holy Ghost has laid down of rightly dividing the word of truth. It is the common sense way of understanding any written matter.

1st. We should be careful to ascertain the subject upon which the original writer was writing, and the exact instruction or light he intended to communicate; and his words must not be made to teach more than was intended by him, nor less than was intended. In so doing, one will be rightly dividing the words of truth.

2nd. To accomplish this, it is highly necessary to get the meaning of all the words the original writer uses in all their senses; for nearly all words have more meanings than one, both in ancient and modern languages. The original languages, of Hebrew

and Greek, in which the Scriptures were written, had more meanings than one attached to the same word—hence we find the same Greek word in one place translated one way in the Scriptures, and in another place quite different. And yet this was no mistranslation, because the original word had more than one meaning, and having more than one meaning it was used in one of its meanings in one place, and in the other place it was used in another one of its meanings, and was so translated by our translators. It would have been a false translation if they had not done so. The same is true of the Hebrew language, and, when we come to our English language it is very much worse; for some English words have over twenty meanings. Do you see, now, the importance of getting the meaning of words in all their senses, and then using the meaning of the word in the investigation of any difficult passage in the sense only that the writer used it in? Doing this will lead you to facts that cannot be gainsaid. All the truly wise do this.

3rd. If the Scriptures are talking upon the subject of an overthrow or destruction of some sinful nation or people while they are on this earth, those passages of Scripture will be wrongfully applied if made to apply to future judgment after death. Upon the other hand, those telling of judgments and persons after death, are not to be applied to persons and judgments here on earth or under the sun. The same is true of all subjects.

4th. If we want to know anything about God's dealings with people on earth, let us examine those passages of Scripture describing his dealings with them while here on earth. If we want to know

anything about his judgments and great destructions of large bodies of peoples or nations, let us read and study those passages bearing on such events and transactions. And if we want to know anything about our spirits or souls after we have died, between death and the resurrection, let us read and understand those texts of Scripture describing the state of those called the "dead" between their departing of this life and the resurrection. If we wish to know the state of the righteous after the resurrection we will be gratified by reading and studying passages describing their future and final state. The same is true of the wicked or finally damned. What does God's word say about them after the resurrection? God's word may be the better understood by sound reason; for "revelation and reason go hand in hand."

5th. In determining where mankind has two essential parts in their nature or make-up, body and spirit, and when the body dies does the spirit die also at the same time, let us go to passages bearing upon this very important subject. What does God in his word say about them?

6th. In determining all these things, and others, it will not be necessary to be troubled about what God can do, but learn what he has said he will do, and what he has said he has done. God can do what he wills to do, and he wills to do what is right, and the proper thing to be done in all matters. He is wise and powerful, and is, therefore, able to do the wise and proper thing.

7th. We find that God has made various species of animals on earth, with no two species exactly alike. Man is not built like the ape, or any other

animal, and he is much wiser than any or either of them. The spirits of men and the spirits of beasts are made of different material, those of men being far superior to those of beasts and fowls and fishes and worms. God can make what he pleases. And if he has chose to make the spirits of all inferior animals to die when their bodies die, he certainly had the power and wisdom to do so. And if he chose to create a superior spirit for man, one that he intended to live on forever after the death of the body, he could do that also, and will deal with them according to their created natures. If he has purposed to let both the righteous and the wicked live on forever, that is sufficient; it will be done, and his having the power to kill both body and soul does not say he will destroy both. Will the reader let the word of God settle all these important questions?

CHAPTER IV.

THE CREATION OF ADAM AND EVE, AND THEIR TWO-FOLD PROBATIONARY STATE.

In the reading of the first chapter of Genesis we are told that "God created the heavens and the earth," and then in six days more all else was created, including Adam and Eve. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Gen., 1: 26, 27.

From this Scripture we learn that God has a body resembling the body of man; for the same expression is used in reference to one of Adam's sons. "And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image." Gen., 5:3. And so in outward form, man resembled God. Our Savior was said to be in the image of God also.

After God had created the earth, he then formed man out of the dust of it. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became

a living soul." Gen., 2:7. We learn by this passage that man is composed of two parts: "the body formed of the dust of the ground, and a soul or spirit placed therein by God's breathing into the nostrils of that dust-formed body the breath of life." On this same passage Adam Clarke, in his Commentary, says:

"In the most distinct manner, God shows us that man is a compound being, having a body and soul and separately created, the body out of the dust of the earth, the soul immediately breathed from God himself."

Here, then, in the creation of man we see him, in composition, with both body and soul, and now we cite the reader to another passage of Scripture describing man as he dies.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps., 146:3, 4.

Here we find man giving up that spirit that was breathed into him, and the thoughts of his brain cease to act, the spirit having departed out of them. But this passage does not tell us whether or not the spirit that was breathed into, and which departs at death lives on or dies with the body. We must learn this elsewhere.

But from whence came this death of men? What is it? In Genesis we are told that God looked upon all his works and pronounced them "Good, very good." Adam was a dead person just before the breath of life was breathed into him from God, and then Adam became a living person. The word *soul*

in this place means *person*. But God did not intend that Adam should ever again become a dead person, yet it came about? Sin did it. God placed Adam and Eve in the Garden of Eden to dress it, and told them they might eat of the fruit of every tree in that Garden, except the tree of knowledge of good and evil; for in the day they eat of it they should die. God had just given them the breath of life, thereby making them living persons. All he had to do to make them dead persons again was to withdraw that breath of life which he had breathed in at their nostrils, and they would be dead again. But the question is not yet settled in regard to the life or death, of this spirit that gave them life when it entered into them, and left them dead when it went out of them again.

Sin, or disobedience, in the eating of the fruit of the tree forbidden to be eaten, caused this death, or separation of soul and body. If they had not done this they would have lived forever. They were then immortal, both body and soul, but immediately on eating this forbidden fruit, their bodies became mortal. All agree on this. God had told them this much would be established when they did this, and that is what was meant by the words, "In the day that ye eat thereof ye shall surely die." We look elsewhere in regard to the soul.

But what a great fall was this. A little while before this eating of forbidden fruit they were to live forever, but now the sentence of death rests upon their bodies to a certainty, and they pass from one probationary state into another. A while ago they needed no redeemer; but they sin, and thereby fall. Fall! Whereto? To grace, not from grace.

To Christ, not from Christ. Their probationary state of trying to obey God and live forever independent of, or without Christ, ended with their transgression, and now, if they and their posterity will only look to Christ as their redeemer, they may, after the resurrection, again be happy and live forever, not on earth, but in heaven with God and all the holy angels. Oh, what a change sin brought about! It brought us into this second and present probationary state, with an immense amount of sin and suffering, and with the solemn declaration staring us in the face. "Broad is the way that leadeth to destruction, and many there be which go in thereat; while narrow is the way which leadeth unto life, and few there be that find it."

We trace Adam's race on down sixteen centuries. They fill the earth with sin and violence, and corrupt the earth before God, and he destroys all but eight of them with a flood. Did their spirits or souls die with their bodies? Let the Scriptures tell us this.

CHAPTER V.

DO THE SOULS OF MEN DIE WHEN THEIR BODIES DIE,
AND REMAIN DEAD UNTIL THE RESURRECTION?

This question in the heading will have to be answered by God's word, the holy Scriptures. There are quite a number of passages bearing directly upon the dying, and their condition after they are dead. And as the resurrection has not yet taken place, but remains in the future, those texts of Scripture telling the state of the dead, if properly understood, will exactly give us the information we need and are seeking for. As to the bodies of men being wholly lifeless and without any remains of understanding left, there is not the slightest doubt. All intelligent writers and teachers admit this. For this reason it would be unwise for me to cite the reader to many texts to prove a thing already acknowledged. But I will give one from the wise king Solomon. Here it is:

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."—Ecc., 9:10.

Here we are told as plain and forcible as language can tell us that the body of a dead person when placed in the grave is without the slightest

degree of consciousness, inasmuch as it is void of both knowledge and wisdom. The body of Adam was in this senseless condition just before God breathed into his nostrils the breath of life, which caused him to become a living person instead of a dead person. Without the spirit or soul of man being in his body it certainly is without knowledge. "The dead know not anything" so far as their bodies are concerned. The *soul* of man is the intellectual and knowing part of man, and when this soul—this intellectual and knowing part of man—has left the body, of course, the body is dead, and knows not anything. This brings us back to our subject again as to what becomes of the soul at death. I now present a text, bearing directly on the point of what becomes of both body and soul at death.

"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."—Ecc., 12:7.

When Adam was created, his body was formed of the dust of the earth, and when men die their bodies return to the earth again. The spirit that was breathed into Adam and caused him to become a living person was not created of the dust of the earth, but it was created by God of an entirely different matter, and when it was breathed into Adam's dead body it became a living body. It is the spirit of man, then, that produces life and knowledge. And in this last text we are shown that it does not go with the body to the grave, but it returns to God who gave it. Think of it; the body is returned to the earth, but the soul returns to God. The soul is the intellectual and knowing part of man, and it

goes to God. It is not reasonable to suppose, since the spirit of man is the part of him that imparts life and wisdom, and since it returns to God and does not follow the body back to earth, that it would die. If it was going to die it might have done so along with the body, and remained with the body unconscious in the grave.

Stephen, when he was dying a martyr, prayed, saying, "Lord Jesus, receive my spirit." Here we see that Saint Stephen prayed to Christ to receive his spirit, not his body. What did that good man, while dying full of the Holy Ghost, mean by praying for Christ to receive his spirit? He meant for him not to reject it. We have seen from what King Solomon said that the spirits of all men return to God when men die; but Solomon did not say whether or not God accepted the spirits of the good and rejected those of the bad, or what disposition he made of them at the time of their death. But St. Stephen's prayer gives us light; he asked Christ to receive his spirit. He knew his body would soon be lain away in the grave to decay and become dust or earth again. But he does not want Christ to refuse and cast away his spirit; for Christ was at that very moment standing on the right hand of God; and to be received by Christ was to be admitted into heaven where God dwells, and into the place with Lazarus and Abraham, etc. But to be rejected by Jesus was to be sent away from God and heaven, and to be in hell with the rich man (Dives) and those who are in hell with him. Can the reader avoid seeing that the souls or spirits of men do not die when their bodies die? Did St. Stephen think his spirit was dying when he asked

the "Lord Jesus to receive it?" Did the soul of Lazarus die when his body did? If so, how came the angels to bear it to heaven into that place of comfort, intimated by "Abraham's bosom?" Did the soul or spirit of Dives, the rich man, die with his body? If so, how, after his death and burial, did he find himself in hell, suffering "torment" with a lot of others? All this is after death and is before the resurrection. What do we learn by those Scriptural texts? We learn that the bodies of all men die, but the souls of the righteous go to heaven, and the souls of the wicked are rejected by God and sent to hell. The separation takes place at death, and this is what Paul meant when he said, "We shall all appear before the judgment seat of Christ." We are judged at death, but this is not the last and final judgment day. That will take place at the resurrection. Then the great rewards of life will be given to the righteous; and the fearful reward of everlasting punishment will be fastened upon the wicked.

But back to the objects of this chapter again. All the Antediluvian world became wicked in Noah's time, and God overthrew them with a flood in his displeasure. Their bodies perished in that flood, but what became of their souls or spirits? Does the Bible tell us? What does it say? Saint Peter, in writing one of his epistles, in speaking of those Antediluvians who perished by the flood on account of their sins, said they were in prison at the time he was writing, about 2,400 years after the flood. And if they had not died within 2,400 years after they were drowned they are most likely alive yet,

awaiting the final judgment day at the resurrection. Here is what he says of them:

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the spirit: By which he also went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.”—1 Pet., 3:18-22.

Here we are told that Christ was “put to death in the *flesh*,” but it does not say he was put to death in spirit. Of course, his body died. And it was quickened or made alive again by the Spirit. The spirit here must mean the Holy Ghost, and by it he had led the Church under Moses in the wilderness; for Paul says, “They did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ.” And again, Christ says, “Before Abraham was, I am.” Now, if Christ existed before Abraham in spirit; and if he was with the Israelites in the wilderness; and if he was created by the Holy Ghost, he could not die in spirit, and in spirit he certainly could and did do this preaching to the Antediluvian world through Noah, and in Noah’s day. The preaching then was done in Noah’s time. But Peter tells us the spirits of those Antediluvians were in prison at the time he was doing this writing;

and to this Luke agrees in what he tells us of where the rich man was after death and those who were with the rich man in hell. They were there together in hell suffering torment. But Peter calls the place a prison. They are both one. So it is true that these spirits were in prison or hell when Peter makes mention of them.

The whole passage may be understood thus: The spirits of the Antediluvians, which are now in prison, or hell, was preached to by the Spirit in the days of Noah while the ark was preparing, and while the long suffering of God was then waiting upon them. Christ's spirit was in Noah. Noah was his representative. And so it is true that their spirits were in prison when Peter made mention of them, and yet the preaching was done to them at a former period while they were in the flesh and could have been benefitted by it. Christ could have no purpose to go down into hell and preach to damned spirits there. The day of their probation was past. We are in a probationary state while in this life. After death it is heaven or hell with us. Not that we will have that glorious crown that will be given to the righteous when their bodies and souls reunite, and their bodies are turned into spirit and is no longer flesh and blood. This will be magnificent, and far excel any bliss or crown of joy while in this life, or that of the intermediate state between natural death and the resurrection. These are the facts.

We now invite the reader's special attention to our Savior's caution to his disciples, as recorded by both Matthew and Luke.

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—Matt., 10:28.

"And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which after he hath killed hath power to cast into hell; yea, I say unto you, fear him.—Luke, xii, 4:5.

It is here shown just what every intelligent person knows to be true—that a wicked person can kill another person, which causes the death of the body; but if the soul of a man that is killed dies when his body dies, does not the murderer or assassin who kills the body kill the soul also at the same time? But Matthew tells us that our Savior said they are not able to kill the soul. The soul lives on then, does it not? But Luke informs us that our Savior said, after the wicked had killed the body, could do no more. What does that mean? Cannot affect the soul. It lives on, then, does it not? It is nowhere intimated in either of these passages recorded by Matthew and Luke that the soul will be killed or die. Luke tells us that we are to fear God, who, after he has killed (killed the body) hath power to cast into hell. Not kill the soul in hell, but cast it in hell. And the wicked could not do that much. But Matthew tells us plainly that the wicked are not able to kill the soul, and then he adds, "But rather fear him (God) which is able to destroy both soul and body in hell." Notice the expression—destroy them in hell, not kill them in hell. Quite a difference between *destroying* a soul in hell, and *killing* it in hell. The word *destroy* in Matthew was not used in the sense of *kill*, but of *cast in*, as used by

Luke. Anything is said to be destroyed when it is ruined, or demolished, or made worthless, or overturned, or is forced into a miserable state. Anything can be destroyed without being killed beyond any trace of existence. One's barn is said to be destroyed when it is made worthless. One's life or character is said to be destroyed when it is degraded or severely injured. And this is the exact sense that our Savior used the word *destroy* in when he spoke of destroying both body and soul in hell.

God may have power to kill the souls of men, but, be that as it may, he nowhere in the sacred Scriptures says he will, or even intimates that he will. He says he has power to destroy or cast both soul and body in hell; and the force of the language is, if he has power to cast the souls and bodies both in hell, he will do so. What, then, is taught here? Why, of course, the unrepentant wicked go to hell and be confined there to suffer such a punishment as is due those who are fixed rebels to God and his kingdom. God does not wreak vengeance or revenge on them, but confines them according to their rebellious nature, and metes out a punishment that exactly suits their case. Men are sent to hell for being rebels—or refusing to repent.

We now invite the reader to another text of Scripture upon the intermediate state between the present life and the resurrection. This text applies before the resurrection, and not after it. There are others that apply after the resurrection, which will be given at the proper place. But this one now:

"For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor. Yet what I

shall choose I wat not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Nevertheless, to abide in the flesh is more needful for you."—Phil., 1:21-24.

We will follow the Scriptures here, and not be found, as some others, trying to bend them to follow their erroneous notions. We will follow the general tenor of the teachings of the inspired writers. By the word "*depart*" Paul certainly has reference to his approaching death. And this death makes Paul present with Christ. He has no reference to the final resurrection in which his body is to be raised a spiritual body. That will occur in time. But Paul was thinking of the immediate presence of Christ, which is to take place with all the souls of those who depart this life in peace with God. He says this being with Christ immediately after death, is "far better" than remaining alive here and being engaged in the good work of instructing the Church of Christ. And if the state of Paul's soul or spirit would be in a better condition—"far better"—than wisely instructing Christians here on earth; then, of course, being in heaven with Christ and God, even without the body and before the resurrection, when we are to be clothed and crowned with a body turned to spirit—would be something sublime and glorious. What shall we say to these things? It is good to be a good Christian; it is better, "far better," to be a Christian spirit living in heaven with God, and Christ, and the souls of Abraham and all the good who die before us; it is better, yet, to be reunited with our body at the resurrection and to be crowned by having that body changed into spirit, or fashioned after Christ's

glorious body. It is good to be a Christian; it is better to be a heavenly spirit; it is better than all to be crowned with our glorified bodies in heaven as consummated saints. Every change makes us better. Glory in the highest! But again Paul tells us:

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that whether present or absent we may be accepted of him. For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor., v, 8-10.

Paul could not mean by "being absent from the body, and present with the Lord," as being in an unconscious state of lying dead both body and soul in the grave; neither did he mean by that expression that he would be present with the Lord at the resurrection which is still in the future. What then, was his meaning? It was simply this: He was willing for death to take place, in which his body would go lifeless to the grave, and his soul or spirit would immediately go to God and Christ in heaven. Paul well knew that at the judgment at death, his body would perish and be lain away in the grave, but that Christ would immediately accept his spirit with himself if he died while doing good, but if he died doing bad it would be different with him. And so it is, we must all appear before Christ at death, there to be accepted of him, or be rejected of him, "according to that which we have done, whether it be good or bad." This judgment takes place at death, but the final or last great judgment will be at the resurrection.

The question, then, that every one should decide, is, are our deeds, or life, acceptable to God? or are we in the broad way which leadeth unto death? "Whoever doeth righteousness is of God; but he that doeth not righteousness is not of God."

"One question more than others all,
From thoughtful minds implores reply;
It is, as breathed from star and pall.
What fate awaits us when we die?"

CHAPTER VI.

THE RICH MAN AND LAZARUS, AND THE TWO THIEVES.

"There was a certain rich man, clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass that the beggar died and was carried by the angels into Abraham's bosom: the rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime received thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they

hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Luke, xvi, 19-31.

The object of this lesson by our Savior was, it seems, to reprove and correct the covetous Pharisees who had derided him. These Pharisees loved money, and were seeking riches. Our Savior here shows them what befell one who did as they were doing. How forcible are right words. He tells them of this rich man who was clothed in purple and fine linen and fared sumptuously every day, and did not show enough kindness to the poor and the distressed. In describing the cases of this rich man and the poor honest beggar who was full of sores lying at his gate begging for that which was wasting, he goes beyond this life; for, says he, they both died and the rich man was buried. Dead and buried, and then, after that, he finds himself in hell suffering torments, and discovers that Lazarus is not there with him as were others, but that Lazarus was with righteous Abraham in heaven, receiving the same comfort and acceptance—Abraham actually receiving him. The rich man has discovered the mistake of a covetous and luxurious life. It has landed him in hell. He begs for comfort, a little comfort. He wants Lazarus sent to him, if no more, just dip his finger in water and cool his tongue, for he is tormented in flame. But is the man dead? It is said to him by Abraham, Son, remember that thou in thy lifetime had good things. Yes, he had good things in his lifetime—in his life on this earth. But his life on this earth was over, and so was his good things. His body had been lain in the grave, and his soul, that never dies, had

been rejected by the angels, and by God, and by Abraham, and was suffering torments in hell. Two deaths are shown us here—the death of this life, and the death of being punished by torments in hell. So we see that the torments of hell is death also. This rich man was alive in hell after he had departed this life, and he suffers. He is dead to all that is good, and alive to all that is bad. Alas, alas! Of the two deaths, this eternal death is much worse than the death of the body. The body lies lifeless and senseless in the grave, not knowing anything; but his soul is dead to all that is good by the things which he suffers. Oh, when will he get out of that place? When will it once be? Has God said? There will be a resurrection. He will be called up then, but to what? To shame and everlasting contempt, and to go away into everlasting fire prepared for the devil and his angels. Does he fall back into the same place with his resurrected body on? His punishment, with all the wicked, is to be everlasting; for it is written, “And these shall go away into everlasting punishment; but the righteous into life eternal.”

This rich man had others in hell with him, and having failed to get any comfort for himself, either by deed or promise, his attention turns toward his living brethren—living yet on earth—he has five of them. He wants Lazarus sent back to earth, re-enter his body in the grave, and then go to his five brethren as one risen from the dead and warn them that they may repent of their wrong-doing on earth before they die. He wants them to repent of the wrongs they are doing, and their covetousness, which will bring them to hell—as it had done him.

The law of Moses and the prophets in their teachings required righteousness. And so he says to him, "They have Moses and the prophets, let them hear them." But he pleads for Lazarus to be sent from heaven, or as he called it, "from the dead." But Abraham informs him, "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

What shall we conclude now? We find the rich man, and others, after they had died and were buried—their bodies lying lifeless and decaying in their graves—their souls were then in hell, suffering torments. We find Lazarus and Abraham, and others, after they were dead and buried—their bodies still lying lifeless and unconscious in the grave—they were in heaven, enjoying the bliss and comforts of the place. Why, then, we ask, is one of those places described by the word *life*, while the other one is described by the word *death*? Because the word *life* carries with it in one of its definitions not only an existence, but happiness and comfort also; and because the word *death*, in one of its meanings, carries with it an existence with punishment and suffering attached. When one is alive in hell to all that is commiserating and tormenting, we may well call it death; and when one is in heaven, free from all that corrupts and torments, we may well call it life. And so sin, persisted in, brings death; but righteousness brings happiness eternal.

Awhile after our Savior's discourse in which he condemned covetousness, after which, the Pharisees having heard it, "they derided him"—he was arraigned to be condemned and crucified. It is very

likely that these same Pharisees who derided him were present taking part in the clamor for his condemnation and crucifixion. At the time they were calling for Pilate to condemn our Savior to be crucified, and crying for his blood, saying, "His blood be on us and on our children," there were two thieves placed beside our Savior for crucifixion also, one on the one side of Jesus, and the other one on the other side. As the terrible crime was being perpetrated, the following occurrences took place:

"And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be the Christ, the chosen of God. And the soldiers also mocked him, coming to him and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, This is the King of the Jews. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man has done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in paradise."—Luke, xxiii, 35-43.

When we take into consideration how strong the sentiment of the people bore against our Savior, we easily see the acts of the unrepentant thief to be that which was most natural. The carnal mind follows and goes with public sentiment. When Nebuchadnezzar set up his golden image and required of all the people that they fall down and worship it at the crying of the herald, and at the sounding

of the band of musicians; should they not do so they should be cast into a burning fiery furnace; and all the people fell down by hundreds and thousands and worshipped the golden image which the king had set up. There appears to have been only three Hebrews that could stand up against the tide of people falling down to that image. So was the tide of public sentiment against our Savior, and for one of those thieves to repent under such circumstances was not to be expected, and inasmuch as he did so, it shows his repentance to have been genuine. And so our Savior says to him, "Verily I say unto you, to-day shalt thou be with me in paradise."

It makes no difference what may have been in the mind of this repentant thief as to what relief he expected in answer to his prayer or request, the answer our Savior gave him was the exact information he wanted. Our Savior told him just what would, in his case, occur. He did not tell the penitent thief he would not hang until he was dead in body, but he informed him that they, both Christ and himself, would be together in paradise. Does any intelligent reader suppose for a moment that Christ had any reference to their bodies? Neither Christ's body, nor the body of the thief went to heaven at that time, but both of their bodies were laid away in the grave. The grave was not paradise. Paradise is heaven, and in no sense does it mean the grave, or hell, or the place where the dead bodies of men are deposited. What part of the thief was in paradise or heaven with our Savior? His soul, of course. That intellectual knowing part of him that returns to God at natural death, or death of the body. So certain was our Savior that

they both would be together in paradise or heaven that day, he used the word "verily," thus throwing stress upon the certainty of the thing. He did not say to the unrepentant thief that he should be with him in paradise. Nay, nay! And why not? Because when the spirits or souls of the two thieves returned to God who gave them, God accepted into paradise or heaven the soul of the good one, and rejected the soul of the bad one. Well did St. Stephen pray, "Lord Jesus, receive my spirit." Cannot the reader see now that there is a judgment which takes place at death? And we all, at death, appear before the judgment seat of Christ. But the judgment of the great day is at the resurrection.

But it is interposed here by some that our Savior never went to heaven that day, because he said to Mary on the morning of the third day, "he had not yet been to his Father." Our Savior, in this remark, meant nothing more nor less than this: He had just assumed his body again, and Mary was about to touch that body, and as he had not ascended to God after he arose, he did not want to be touched by human hands until he had gone to God with this risen body. Yet, in spirit, he and the thief had been to heaven together, but after he arose he had not yet ascended when Mary was about to touch him. When he spoke to the thief, he had reference to their spirits, but when he spoke to Mary,

he spoke of his body that she was about to touch.
And so we see that the Scriptures are in unison.

“A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives, it borrows none.”
The hand that gave it still supplies,
The gracious light and heat;
Its truths upon the nations rise,
They rise, they never set.”

CHAPTER VII.

FURTHER PROOF THAT SPIRITS LIVE—EITHER WITH- IN OR WITHOUT THE BODY.

Paul said he "knew a man in Christ above fourteen years ago (whether in the body, I cannot tell: or whether out of the body I cannot tell; God knoweth); such an one caught up to the third heaven. And I knew such a man (whether in the body or out of the body, I cannot tell: God knoweth); how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."—2 Cor., xii, 2-4.

While Paul does not here declare positively that a person could be caught up to the third heaven out of the body and hear words, but nothing could be plainer than that he thought so. He knew the man was there and heard, but was not certain that he was out of the body. No difference whether he was out of the body or in the body, Paul believed it could be either way. This is another proof that the souls of men can live either in or out of the body. We find in the Bible an abundance of passages teaching that the bodies of mankind die and waste away in the grave, but have never seen a single passage, when speaking of the spirit or soul, saying that it died or perished so as to go out of existence and be wholly unconscious. Angels also live with-

out earthly bodies. They roam the air from heaven to earth. They are sometimes near us and are not seen; and then again they assume a body and men have seen them. They change to suit the locality to which God sends them, and in accordance to his will. So do men. They live and act according to whether they occupy earth or heaven. Neither angels nor men carry bodies of flesh and blood to heaven at any time; for flesh and blood cannot enter the kingdom of heaven. When men go to heaven they must leave their bodies on earth, or else their bodies must be turned to spirit, like their souls. It can be changed in the twinkling of an eye.

Now let us see if wicked spirits and devils can live either in or out of bodies. This is important. If angels and devils and evil spirits can live out of bodies, it should not seem strange for the souls of men to live on after their bodies have died. God having created men with such ingredients of soul and capabilities, they could not help living on.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first."—Luke, xi, 24-26.

Here we find an unclean spirit, once having dwelt in a man's heart, but had been cast out and was roaming abroad in the air and in the land. It does not suit him and he reasons, saying, "I will return unto my house (the man's heart) whence I came out." He gets seven other spirits more wicked than

himself, and they enter into the man's heart and dwell there. This makes eight wicked spirits living out of a man, but they all enter into the man and dwell there. And so we find that wicked spirits and devils can live in a body or out of a body. What material difference there is between the spirits of extremely wicked men and those of devils I am not able to say. But both live together in the same body and make up the man. And if the devils can live outside of the man's body, I cannot see any solid reason why the man's own evil soul could not do so, but have every reason to believe it can and will after his body dies, since God's word teaches such to be the facts.

But again we find the following:

"And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou son of God most high? I beseech thee torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he broke the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked."—Luke, viii, 26-33.

Here we have, according to Mark, devils enough in one man to enter about two thousand hogs, and caused them to become violently insane, and make a rush for the lake, and drown themselves. These devils lived in the man; they passed out of the man into the air; then into two thousand swine; then the swine made a rush for the lake and were drowned; what became of the devils then we are not told, but it is evident devils are sometimes inhabitants of the sea also. Does any one believe that devils, like these, will ever die?—devils capable of living in men, in the air, in swine, in the lake, and wherever they may be permitted to go. They surely can live in hell also when God sees proper to confine them there. “And these shall go away into everlasting fire, prepared for the devil and his angels.”

But why multiply texts of Scripture to show that wicked spirits and devils can live either in bodies or out of bodies? We have no Scripture teaching that the devil will ever die, or any of his angels. The devil, the prince of the devils, once became a lying spirit in the mouth of all King Ahab’s prophets—about four hundred. He did this to get the king killed in battle. He was successful. He tempted our first parents in the Garden of Eden. He has been roaming the earth ever since, going to and fro in the earth, walking up and down in it, seeking whom he may devour. We know him to be nearly six thousand years old; and how much older, we are not able to say. But he still lives; and what reason have we to believe that either he or his angels, or his followers, will ever go out of existence? But we have been considering men and evil

spirits between the creation of the world and the great day of the resurrection. In another chapter we will call the reader's attention to the final judgment day. We will cite some of the main passages bearing directly upon this event. If God intends to destroy the devil at any time, he surely will do it then. If he intends doing it then his word ought to tell us so. We find no Scripture telling us that the devil, or his angels, or the souls of men who follow him, will die, or go completely out of existence before the resurrection. We find the spirits or souls of good men in heaven; we find the spirits or souls of wicked men in hell suffering torments; we find devils living in bodies of both men and swine, and in the air and sea; we find the head devil of all roaming the earth for nearly six thousand years, and no intimation of non-existence. So let us see what is their final doom, which is to be passed upon them at the judgment of the great day.

"Truth is the gem for which we seek,
O tell us where shall it be found!
For this we search and pray, and weep,
That truth may in our hearts abound.
"We want the truth on every point,
We want it all to practice by;
Do thou, O Lord, our eyes anoint
With a fresh unction from on high."

CHAPTER VIII.

THE RESURRECTION, AND THE GENERAL JUDGMENT DAY.

That there will be a resurrection of all the dead the resurrection of our Savior clearly shows. To be resurrected is to be raised to life again. Hence to have our bodies brought back to life is to be resurrected. Our Savior's body lay lifeless in the grave, and was resurrected or raised the third day. Paul treats of the resurrection fully in the XVth chapter of 1 Corinthians. (Which see.) In Acts, xxiv, 15, Paul says he had "hope toward God, which the Jews also allowed, that there shall be a resurrection of the dead, both of the just and unjust." It is clearly taught, then, that our bodies will again be restored to life, whether we be just or unjust.

Now, while it is true that the souls of men live on after natural death until the resurrection, they have not that complete crown of life laid up for the righteous at and after the resurrection; neither have the wicked meted out to them the full measure of their punishment until then. Our Savior says, in Luke xiv, 14, we "shall be recompensed at the resurrection of the just." Again he said, "Marvel not at this; for the hour is coming in which all that are in the graves shall hear his voice, and shall

come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation.”—John, v, 28, 29.

Here we are told that the righteous are raised to life, and, as a matter of fact, the wicked were raised to life also. Then it is true that the word *life* here applied to the benefit of the righteous, was not used in its common or usual sense, but in its high and sublime sense, which contrasts it with condemnation. It means life that carries with it happiness and all that pertains to having one's body spiritualized so that the soul and body becomes one, and is fitted for heaven forever. Upon the other hand, the wicked could not have the word *life* applied to them in this exalted sense, and therefore they are said to be resurrected “to damnation and shame and everlasting contempt.” Nothing good is attached to such a resurrected life as that, and therefore it is not said that they are resurrected to life, but to condemnation. Yet they will be alive at the resurrection—the same as the good. The Scriptures do well in not calling this miserable existence life. Nothing good pertains to it. Not a ray of hope can be confidently indulged in. Not an hour of joy and comfort is at any time to be realized. Would such a condition be properly expressed by the word *life*? The word *life* carries with it, at least, something good; therefore the word *life* ought not to ever be applied to the wicked after the resurrection, after they are sent away into “everlasting fire” and “everlasting punishment.” The full reward will be meted out to them then. And the opposite will be allowed the righteous. Such suffering as are then

fastened upon the wicked is best expressed by the word *death* and not by the word *life*, because no natural death could possibly equal it. And yet, "broad is the road that leads to death and many there be that go in thereat; while narrow is the way which leads to life, and few there be that find it." But hear Paul further upon the resurrection to the Christians at Thessalonica:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thes., iv, 13-18.

In the foregoing citation of Scripture there are several important things that should be noticed. First, Paul speaks of Christ's *coming*. Here he means his coming to raise the dead and to take the living Christians from earth to heaven. He says nothing of a new heaven, a new earth, but intimates that we will ever be with the Lord in the heaven or paradise above that now exists. Does Paul contradict Peter? Oh, no! When Peter spoke of a new heaven and a new earth wherein dwelleth righteousness, he was not speaking upon the same point (of the resurrection) with Paul. Peter was

speaking of this earth being made new in righteousness directly after the great scourge and overthrow of the Jewish people in the year A. D. 70. Great overthrows of the wicked cleanse the earth—so that Peter speaks of the land as if it was actually made entirely anew. These great calamities, and curses, and overthrows of the wicked are also represented in Scripture as Christ's coming. So we see there are various kinds of his comings spoken of in the Bible. We must be careful, then, not to confound them as all being the same. But Paul was here speaking of his coming at the resurrection to raise the dead. As for his expressions, "dead in Christ," "asleep in Christ," they are one and the same in meaning. The resurrection means the bringing back to life again the dead bodies of mankind. These bodies will be in their graves at that time, and perfectly lifeless, and God will raise them up. Their bodies and souls will reunite, and their bodies be turned to spirit, so that they will be taken to heaven without either flesh or blood. "Flesh and blood cannot inherit the kingdom of God" in heaven.

When the dead bodies of those Christians who died remaining faithful to Christ ("or in Christ") are raised up, then those Christians that will be living at that time must also be caught up into the clouds to meet Christ in the air, and thence to be carried on to heaven. Nothing said or intimated of their remaining on earth. Therefore those who expect this earth to be made anew, and saints returned to it after the resurrection to live on it forever; or, even for a thousand years, are under a delusion. No such thing is promised, and therefore will never occur.

But those of us that remain faithful in Christ, until death, are promised a crown of life. What is that crown? Can we see it in the above teachings of Paul? Yes; our bodies are to be turned to spirit, and we are to forever dwell in heaven with Christ. Will not that be crown enough? Our bodies turned to spirit, so that there will be no trace of carnality and corruption left, with the privilege to dwell with Christ in heaven forever, will certainly be a great crown. And so, after this change and crowning, we will be able to approach unto God in heaven "who only hath immortality dwelling in the light that no man may now approach unto. We have not that incorruption now, but will have it then.

We have seen in former chapters that both the souls of the righteous and wicked live on after death unto the resurrection; and so far as the righteous are concerned after the resurrection, the Scriptures teach in abundance that they will live on forever; but are less plentiful in regard to the wicked. Before touching upon the subject further of what awaits the wicked after the resurrection, we want to call the reader's attention to what Paul writes to Timothy concerning himself. He had been contemplating the future life, and had reached a settled conclusion. Here is what he says:

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim., iv, 6, 8.

Paul sees that the time for his life to be sacrificed and given up had come, and that his inward part, his soul, must soon depart, and from that time on there would be laid up for him a crown—but mark the words, “laid up for him”—for he was not to have that crown until “that day,” which is the day of the resurrection. Although at his death, his soul, like the souls of Abraham and Lazarus, would depart immediately for heaven, to God, he was not to obtain the crown laid up for him until his body was raised at the resurrection and turned into spirit, like his soul, and then he would be in possession of that crown laid up for him. “Be thou faithful until death,” and God has promised to “give thee a crown of life.”

And so we again find that it is far better for Christian souls after death until the resurrection, than in this life; but it is better still after the resurrection when we obtain the final crown, or crowning.

We have seen that there will be a resurrection, both of the “just” and of the “unjust.” We have seen that the righteous will again inherit their bodies, and have those bodies turned into spirit, or spiritualized. We have seen that this is a special crown that is to be given unto Christian souls “at that day.” We have seen that this state of things is to last with the righteous forever. But we see nothing of the kind held out for the wicked who die in their sins. We will consider their final doom in the next chapter. They will be called up at the resurrection with the righteous. God’s word will tell the consignment of each. If they are to go out of existence after the judgment of the great day, their sentence

consigning them to their places will indicate it; and if they are to remain in a conscious state, and suffer punishment, that will be indicated by the words used consigning them away. As all admit that they will be resurrected, and fully alive again, let us ascertain what disposition the Scriptures make of them. The Scriptures are true.

“What of truth we have been hearing,
Fix, O Lord, in every heart;—
In the day of thy appearing
May we share thy people’s part.

“Till we leave this world forever,
May we live beneath thine eye;
This our aim, our sole endeavor,
Thine to live, or thine to die.”

“If ’tis sweet to mingle where
Christians meet for social prayer,
If ’tis sweet with them to raise
Songs of holy joy and praise,
O, how sweet that state must be,
Where they meet eternally!”

CHAPTER IX.

THE GREAT JUDGMENT DAY.

On one occasion when the disciples of our Savior were showing him the buildings of the temple, Jesus said unto them, "Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down."

"And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—Matt., xxiv, 3.

Here are three distinct questions asked the Savior of mankind by his disciples. The first one pertains solely to the destruction of the Jewish people, and their city, and temple. Our Savior answered it in full in the XXIVth chapter of Matthew. The next question is relative to his coming or appearing at or immediately after this destruction or "tribulation of those days." "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." And this second question is answered also in the XXIVth chapter. But as for the third question, it is not answered in the XXIVth

chapter of Matthew. It is not even touched upon, but is answered in the XXVth chapter. The discourse extends through the two chapters. Any one applying the XXIVth chapter of Matthew to the final end of time, misapplies it. It answers the two first questions. But the third question is concerning the end of the world, or final end of time. It will occur with the general resurrection. Our Savior's answer, giving a description of it, will be found below. It is the most complete answer and information to be found concerning the judgment of the great day anywhere in the whole Bible. He tells what disposition will then be made of the righteous, and also the wicked, consigning each to their final destinies. He even tells what will be done with the devil and his angels. The whole of futurity is outlined in that judgment. To learn about the great judgment day, we have to go to Scriptures bearing on that event. We must not mix in Scriptures bearing on overthrows and great calamities, as many do the XXIVth chapter of Matthew. By so doing we deceive ourselves and pervert the Scriptures. But the following in finer print is what our Savior says of the general and great judgment day:

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or, when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

"For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

"I was a stranger and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

"And these shall go away into everlasting punishment; but the righteous into life eternal."—Matt., xxv, 31-46.

The first thing the reader should notice is, that all the people prior to this day had already been judged. This was, of course, done at death. They

come forward and take their places—the righteous on the right hand, and the wicked on the left hand—just as a shepherd divides his sheep from his goats. So we see they are already judged, and this is what we have said all along. We all must appear before the judgment seat of Christ at death. God has judged us when he decides that we shall die. But we are now considering this last and final judgment of the great day. Think of the magnitude of this judgment day, and of its vast importance and far-reaching results. Its results reach through eternity. The wicked and the righteous are forever separated. No more persecutions and oppressions. All will be over then. The devil and his angels are introduced then also.

Let us examine the character and punishment of this monster spirit. What has he and his angels done? What have they been doing? What harms, depredations and injuries has he accomplished? How long has he been performing those evil things? Has he done enough to be punished forever? Well, the judgment of his punishment at that time is, "He and his angels shall go away into everlasting fire prepared for them." So we see they had been judged before this; for everlasting fire had already been prepared for them. This whole preparation is strictly in accordance with their judgment and nature. First, they are to go into fire, and this fire is to be everlasting. And the devil is a spirit, and will live forever; and is an impenitent rebel, and must be punished while his rebellion lasts; and as his rebellion will last always, his punishment must last always. And so these shall go away into everlasting fire prepared for them.

The devil, to our own historical knowledge, will be six thousand years or more old at that time; and he being a spirit, and having been living all this long while, what reason have we to believe he will die, or go out of existence later on? God's word nowhere says he will; but here, with reference to eternity, the word *everlasting* is used, and the words *everlasting* and *eternal* always extend to the end of the age or period to which they have reference. The period of time for which they are sent into fire is not this side of the resurrection but beyond it. Will that which is beyond the resurrection ever have an end. Things on this side of the resurrection have ends, but we are not told that eternity will end. And judging from the devil's nature, and from the length of time he will have lived by the time the great judgment day comes on, and from the vast amount of horrible crimes he has committed and caused to be committed, and his unrepentant nature, and the words used to express his punishment—we are made to understand that his punishment will never end.

The devil is a great sinner. He first, it appears, rebelled while in a probationary state in heaven and drew off a lot of angels with him; then he tempted Adam and Eve in the Garden of Eden, and while they were in their first probationary state, in which they did not need any redemption. But Christ let them catch upon his mercy, and they were allowed to be acceptable to God by accepting Christ, and then doing right. We are born into the state to where Adam fell. Thus the devil beat the whole human race out of Adam's first probationary state, and brought about the second, in which there have

been a vast amount of sin and suffering and death in the world ever since. As soon as he gained universal sway over the hearts of mankind by his getting Adam to sin, and then Christ gave us another state of trial, in which each individual might believe in Christ and do right, and be saved, whether any one else did or not—then the devil went to tempting each and every individual, so as to get them one at a time. He gained us all in Adam, but now he has to turn one of us at a time from Christ. This he tries with all the power God permits him to exercise over us. Added to this wickedness, when our Savior came to redeem us, so that we might have hope through his blood, he tried to get our Savior to sin, as he did Adam, and thus get the whole human race again, and unalterably forever. See what a great sinner he is! Added to this, he is actually gaining over to himself a vast majority of mankind—over into the broad way of eternal misery. Think of what countless multitudes will stand on his side at the great judgment day, to hear the words, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” All are to receive the same punishment, and the same duration—the devil, and his angels, and his human followers.

But why should those sinners who have only sinned a short lifetime, while here on earth, be punished during endless ages, the same as the devil and his angels, who have been sinning these thousands of years? Will God thus wreak his vengeance upon them forever? To these questions we answer, God does not wreak vengeance upon them, not even in hell. He only punishes according to the necessity of

the case. He would not punish at all if there were any better way for him to do. Let the reader distinctly understand that subjects are not punished in hell on account of the number of sins they have committed; but they are punished because they are fixed or settled rebels against God, and as there is only heaven or hell for them to occupy after this life and this world has passed away, they have to be sent to hell, since they are settled in their rebellion to God, and if allowed to occupy heaven they would be raising all kinds of strife, and committing sins in heaven, the same as they did while on this earth. So you see, that sending them to hell is an actual necessity. And as to their punishment, and its duration, that is a necessity, also. God having endowed them with unending existence, and they now having become unceasing in their rebellion to him, he only lets their punishment last with their unceasing rebellion and opposition to him. Their probationary state having ended with their life on this earth.

What, then, you will ask, are the sins for which sinners are sent to hell? I will tell you. I have stated it is not the number or amount that causes them to be sent to and punished in hell; for Jesus promises them forgiveness of any amount of sin if they will only repent or break off their sins. Hence Jesus says, *This is the condemnation that is come into the world, men love darkness rather than light, because their deeds are evil.*" They are condemned, you will see, because they love darkness rather than light; and not because their deeds are evil. Jesus could and would forgive their many evil deeds if he could only get a love of truth and

right in them, because in that case he could get them, through his aid, and the power of the Holy Spirit, to leave off their sins. Again, they are condemned because they will not believe on Jesus. Why is it such a crime to not believe on Jesus? Because no one has power to do right and resist all the temptations of Satan, except Jesus Christ, and to refuse to believe on him is equal to remaining in love with sin and Satan. As many as receive Jesus, to them he gives power to do right. He will change the carnal mind of sinners when they receive him, so as to enable them to keep his precepts. Then for refusing to believe, and for loving darkness rather than light, and for refusing to repent, men are condemned to an eternal hell. Let no one think then that he is going to be condemned to hell because he has often sinned, but because he cannot be got to repent or turn from sin by believing on Christ, and thus obtaining his help to break off sinning. Jesus says, "Except ye believe that I am he, ye shall die in your sins." Ah! that is it; rejecting Christ and dying in their sins. The carnal mind is not subject to the law of God, neither indeed can be. Let Jesus change the carnal mind that is in you then, and you will not be condemned to eternal death or misery. The wages of such sins, as loving error rather than truth and refusing to believe on Jesus, and to repent—is death—is eternal torment or misery. It has to be that way. "And so these shall go away into everlasting punishment; but the righteous into life eternal."

The punishment of the wicked, and the happiness of the righteous are contrasted by the words *punishment* and *life*. Life means happiness, and

punishment means misery. The duration of their future existences are also contrasted by the words *everlasting* and *eternal*; both mean the same thing when spoken with reference to the time after the general judgment day. The original word from which they are derived is the same word. And so the state of the wicked is to last as long as the state of the righteous. Let us then receive a love of the truth, that we may be saved.

But how can we tell that we are in possession of eternal life, and will be judged favorably at the great day?

The evidences are as follows: We must have a love for God's word, and for truth; we must love right doing, generally; we must not be at friendship with those who oppose Christ and righteousness; we must not aid false and divisional religions; we must unite upon the teachings of the New Testament—which is the doctrine of Christ; we must be willing to aid suffering Christians—giving them food, drink and raiment; we must receive strangers in distress; we must visit sick Christians; we must visit persecuted Christians, who are cast into prison. If we do these things we are certainly of God, and in possession of eternal life, and will be so judged at the great day.

But what are the fruits of those who will be judged unfavorable, and upon whom the sentence of eternal death or misery rests? They do not aid Christians; they stand with and aid divisional religions; they do not love the pure word of God; they are at friendship with the world; they do not visit sick Christians, either in prison or out of prison; they are not just in all their dealings, and

sin constantly in various ways. Such things are proof that unless they repent of them they are out of Christ, and they will be condemned in that great and terrible day. Condemned because they love these evil things, and refuse to turn from them while in this probationary state, and while the mercy of Christ is being extended to them, and while the true servant of God gives them warning.

And the separation will take place in that day upon those principles. God's word is plain and true. If we will judge ourselves while we live, and shape our lives accordingly, it will be well with us. If we will not judge ourselves and reform our lives, as God's word requires, it will certainly go ill with us. How careful then ought we to be!

"In robes of judgment, lo, he comes!
Shakes the wide earth, and cleaves the tombs;
Before him burns devouring fire,
The mountains melt, the seas retire.

His enemies with wild dismay
Fly from the sight, and shun the day;
Then lift your heads, ye saints on high,
And sing, for your redemption's nigh."

"Dark brood the heavens over thee;
Sinner, behold thy dreadful doom!
Destruction opens wide for thee
Thy blindly chosen, final home.

Yet stay,—the vision lingers yet;
Why, sinner, O, why wilt thou die?
Dark brood the heavens, but mercy waits;
This hour to Christ, thy Savior, fly."

CHAPTER X.

THE BIBLE NOWHERE TEACHES THAT MEN'S SOULS
DIE AT DEATH, AT THE RESURRECTION, OR
AT ANY OTHER TIME.

Now, we say, there is not a text of Scripture in the whole Bible, when properly understood, which teach that man will ever become wholly void of existence. It is true his body dies and becomes dust, and is therefore out of existence and void of any life; but we have already seen that there is a clear distinction between a man's body and his soul. At natural death, the body dies and returns to dust, but the soul or spirit returns to God who gave it. So far as the bodies of men, at death, are concerned, men know not anything in the grave. But we fail to find a single text stating that their souls die then or at any time. We propose to notice in this chapter a few of the strongest texts that some claim teaches that the souls of men die at death with their bodies, and that the wicked will be no more after the resurrection and judgment of the great day. We have already seen that there are passages teaching that the souls of men live on after their bodies are dead, even before the resurrection, and others teaching they live on after the resurrection; and if we now show that those passages supposed to teach

that they do at death die wholly—both body and soul—do not teach any such things, neither that the wicked go out of existence after the general resurrection—then the Scriptures will be seen to harmonize, not leaving any foundation in fact upon which to believe the non-existence of any human being. As for the passage found in Psalm, 115, stating, “The dead praise not the Lord,” that has reference only to the dead bodies of men, and did not take into consideration the spirit world. There is another passage often resorted to to prove that the souls of men die when their bodies do, and that the reader may readily see that Solomon never intended to teach such a thing, I will here give it:

“For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun.”—Ecc., ix, 5, 6.

Here Solomon was speaking solely with reference to men in this life—under the sun, and not above the sun. Hence he says, “Neither have they any more a reward.” Men have a reward at the resurrection. Solomon has stated facts concerning men as pertains this world and their bodies in the grave. Any other construction of this passage would be making Solomon say something he did not intend to teach. Unless we can find a passage which is talking about the souls of men, and which teaches that man’s soul dies as does his body, we cannot claim that the souls of men are taught to be dead as are their bodies.

Now it is taught almost everywhere in the Bible that if the people become very sinful, or wicked, God will destroy them with curses of various kinds, and thus shorten their already short life. This is taught all through the Bible, both by precept and example. Of course we all have to die, but we do not have to live in sin and cause God, in his displeasure, to cut off this already short life with some judgment, or curse, or calamity, or destruction, or slaughter of the people by war, or famine, or pestilence.

All through the Bible long life is promised to a righteous people, and destruction after destruction is proclaimed upon the wicked. All this is what God is doing on this earth. Hence it is said the righteous shall inherit the earth and dwell therein forever; but the wicked shall be rooted out of it. That is, the righteous shall not be cursed off the earth in God's wrath, but be allowed to live under God's care and favor until their days allotted unto them is fulfilled; but it is not so with extremely wicked people; they are taken away in great destructions, and their days are made few. Is it not written, Honor thy father and thy mother, that thy days may be long upon the land?

God, by the prophet Ezekiel, contrasts the sins of the father and son, saying, "Why doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul (the person) that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." All this pertains to this life, and has

no bearing upon whether or not the souls or spirits of men die as do their bodies, or whether or not the wicked are no more after the resurrection. See the XVIIIth and XXXIIIrd chapters of Ezekiel. They both pertain to earth and to this life. People die, or have their lives cut short for their personal transgressions.

But to prove that the wicked will go out of existence after the resurrection—both body and soul—Mr. Smith makes the following quotations:

"The destruction of the transgressors and the sinners shall be together:" "prepare them for the day of slaughter:" "the slain of the Lord shall be many:" "they shall go forth and look upon the carcasses of the men that have sinned:" "God shall destroy them:" "they shall be consumed:" "they shall be cut off:" "they shall be rooted out of the land of the living:" "blotted out of the book of the living, and not be written with the righteous:" "they are not." * * * "Thus it is said of the wicked, that they shall be dashed in pieces like a potter's vessel (Ps., 2:9), they shall be like the beast that perish (Ps., 49:20), like the untimely fruit of a woman (Ps., 58:8), like a whirlwind that passeth away (Ps., 68:2; Prov., 10:25), like a waterless garden scorched by an eastern sun (Isa., 1:30), like garments consumed by the moth (Isa., 51:8), like the thistle down scattered by the whirlwind (Isa., 17:13, margin). They shall consume like the fat of lambs in the fire (Ps., 37:20), consume into smoke (ibid.) and ashes (Mal., 4:3), melt like wax (Ps., 68:2), burn like tow (Isa., 1:31), consume like thorns (Isa., 34:12), vanish away like exhausted waters (Ps., 58:7)."

Now to prove that the wicked will not exist, either in body or soul, after the resurrection, Mr. Smith made use of the above quotations or references, not one of which has any bearing upon the subject, since

they have reference altogether to this life. If an intelligent man is reduced to those passages to prove that the wicked go out of existence after the resurrection, we may safely say his theory is false, and the Scriptures nowhere teach the non-existence of the wicked, but the opposite is true. The wicked will be cast into hell, and suffer torments there eternally. They shall go away into everlasting punishment; but the righteous into life eternal."

And the Lord had Malachi to prophesy the destruction of the wicked on this earth on account of their sins, and Mr. Smith takes that to prove the final doing away with of all the wicked after the judgment of the great day. Strange! It does not teach any such things. It only teaches some curse to the wicked in this life, consuming them off the earth. Here it is:

"For behold, the day cometh, that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves at the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."—Matt., iv, 1-3.

This Scripture has reference to the great destruction of the wicked part of the Jewish people, and was fulfilled during the first century by the Roman army in A. D. 70. It is a pity for learned men to make such mistakes as Mr. Smith has here, and thus become a blind guide—a blind leader of the blind.

But these teachers have another text that they resort to to prove their theory and doctrine, and it is claimed by some of them to be their strongest text. Let us examine it.

"Seeing that it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thes., i, 6-10.

Paul was here predicting the overthrow or destruction of those wicked persecutors of the Christians at Thessalonica. They were fierce and severe in their persecutions, both of the apostles and the church at Thessalonica. As proof of this read the following description of their acts toward Paul and other ministers after they had taught the people of Thessalonica:

"And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto themselves certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, Those that have turned the world upside down have come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar,

saying that there is another king, one Jesus. And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the others, they let them go. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those at Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people."—Acts, xvii, 4-13.

Here we see that those wicked persecuting Jews could not be satisfied by raising a mob of the lewd fellows of the baser sort, and then making an assault on the house of Jason, that they might bring Paul and Silas out to the people whom they had stirred up by putting out a lying report, but when they got knowledge that Paul had preached the word of God at Berea, they went thither also, and stirred up the people. Is it any marvel, then, that when Paul wrote back to that church, quite a while afterward, and after these same Jews had been persecuting the saints in Thessalonica, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us." When Jesus Christ comes in a destruction to take "vengeance on them, and to be admired in all them that believe in that day."

You will understand that it was the wicked Jews that were doing this persecuting. And did Paul's words come true? Josephus, the noted historian, tells us that angels were seen in the air during the

terrible war waged by the Romans against the Jews, and that the Jews were killed and taken captive out of the land of Judea, while Christians escaped. Were those miserable persecutors destroyed from the presence of the Lord and the glory of his power? They certainly were. But Paul says nothing here of their souls being swept out of existence. What then became of them? They perished from off the earth, as did the people of Noah's time, and their souls or spirits went to join the souls or spirits of that destruction. And Peter tells us that their spirits were in prison when he was writing during the first century, about 2,400 years after they were drowned by the waters of the flood in Noah's time.

Now, we repeat, there is no Scripture in the whole Bible that teaches men's souls or spirits go out of existence at death, or at any other time. The rich man went to hell; the people of the flood are detained in prison, which is the same as hell. Others were with the rich man in hell. Lazarus went to heaven—was borne there by the angels. He found Abraham and others there. Our Savior told the penitent and dying thief that he should be in paradise (heaven) with him that very day. Stephen prayed for Christ to receive his spirit, and our Savior was at that very moment standing on the right side of God. Paul said it is far better to die and be with Christ, than to be doing his good work of instructing the Church of Christ. Oh, when will the people ever see such simple and plain statement of facts. Why do the people let false teachers deceive them? Well did our Savior say, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravenous wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.”—Matt., vii, 15-20.

There is abundance of Scripture bearing on judgments and curses of the people on earth, destroying their bodies, and bringing them to an untimely end, but what is the use of me citing any more of them, since what I have already referred to has been explained so as to make the others easy understood. In another chapter, however, I intend showing the cause of some of these great calamities of the people on the earth, and give some warnings against the sins that bring such things about; hoping thereby, if I cannot get the people to ward them off entirely, to at least mitigate or lessen their magnitude and commiseration.

“Then what my thoughts design to do,
My hands must hasten to pursue;
Since no device, nor work is found,
Nor faith, nor hope, beneath the ground.”

“Christian, rouse! fight in this warfare,
Cease not till the victory’s won;
Till your Captain loud proclaimeth,
‘Servant of the Lord, well done!’
He, alone, who thus is faithful,
Who abideth to the end,
Hath the promise, in the kingdom
An eternity to spend.”

CHAPTER XI.

THERE ARE THREE KINDS OF DEATHS WHICH OVERTAKE THE WICKED, AND ONLY ONE THE RIGHTEOUS.

I have stated in the head lines that there are three kinds of death for every wicked person. The Scriptures use the word *death* in speaking of each one of them. So that if the Bible reader does not know the meaning of the word *death* in all of its senses, and particularly those three senses, and apply each properly in the places, or passages, in which they are used, giving in his mind the right meaning to the word, he will fail to understand the passage, and thus deceive himself. This is easy enough done when one does not read carefully and intelligently.

Three deaths, did I say? Let us see. Let us take them up as they occur. First, there is the dead sinner, who is dead in trespasses and in sins. He is unable to do right and obey God. He is under the influence of Satan and the "carnal mind," and is not subject to the law of God, neither indeed can be." Dead while he liveth. Paul wrote Timothy that the widow who "lived in pleasure was dead while she liveth." In pleasure, he said. These were sinful pleasures of which he spoke. This made her dead to the works and requirements of God. She could

not please God and live in the vain pleasures of this world. God's displeasure rested upon her. And so she, in one of the senses of *death*, was said to be dead.

Again, our Savior said, "Let the dead bury their dead." Here the word *dead* is used in two of its definitions in the same sentence. Our Savior spoke of two kinds of dead people. One was the living dead and the other was the lifeless dead—a person in whom the spirit of life had departed, and the lifeless body was ready for the grave. The living dead were those who were sinful, and out of Christ, and who would not perform things of righteousness, and, of course the wrath or displeasure of God rested upon them. And so we are made to see that there are two kinds of dead persons. And Paul wrote to the Christians at Ephesus, telling how they had at one time been dead, but Christ had made them alive again.

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph., ii, 1, 2.

These people were dead, and as Paul said in third verse, "They were by nature children of wrath, even as others." By natural practice of wrong; but Jesus Christ made them alive by purging with his spirit their dead consciences so as to give them pleasure in doing good instead of evil—God forgiving them all their trespasses. And John said he saw in his vision "the dead stand before God." A rather peculiar position for dead persons to be in, if there

was only one kind of death. But we see the dead alive, standing, and were being judged.

Of course, we all understand the common death of the body. We bury the dead bodies of men. It is this death that Adam fastened upon himself and posterity by eating the forbidden fruit. It was a separation of soul and body, and the body thereby became lifeless and returned to dust again, while the spirit went to God. So far as we are informed, Adam did not die either of the other two deaths. He caught on Christ, and may never have become sinful further than a faithful Christian or servant of God. And, of course, if this was true, he did not have resting on him "eternal death."

"Eternal death," what is it, and when does it come, in this life, as does the death in spirit of those who yield themselves over to do those things not acceptable to God? It is the last of the deaths to sinners. It is the result, the final result of this dead sinful life. It comes after the second death—the dissolution of soul and body. It might be termed the third death. The second death forces them into this third, this last, this "eternal death." It drove the rich man into it. As he realized it, he said, "I am tormented in this flame." Horrible death! The natural death of the body does not begin to compare with it. And yet we cannot impress the vast majority of mankind with its awfulness, or even induce them to shun it by breaking off their sins by righteousness. They love pleasure, and are dead while they live. Why do not men and women do right—while they live in the flesh—with all their mind and strength? and then—Stephen-like—when they come to depart this life, say, "Lord Jesus, re-

ceive my spirit." What a glorious change this would make upon the human family! It would make the earth stand out in gladness. It would make heaven ring with shouts and songs of joy, so that we could well say, "Listen how the angels sing!" Jesus Christ would rise up and stand beside his Father. Abraham and all the saints would be made glad.

The wages of our continuing in sin is death—eternal death. "To be carnally minded is death." "But to be spiritually minded is life and peace." "Life, in this highest sense, is existence in conditions of developed, active, happy being."

"It is not all of life to live,
Nor all of death to die."

"Hence the phrase, 'eternal life,' is used in contradistinction to 'eternal death,' the former signifying existence in glorious conditions, the latter expressing existence in the most acute forms of suffering." Then "why do we take precautions for only that which lies between us and the grave and neglect to care for the infinite vastness, the unending future beyond it?" We want a true understanding of the connection between duty and destiny. Both reason and the Bible declare "That there must be an eternal connection between conduct and destiny."

"What will men not do to obtain present good, even though they know that it must all be surrendered after a few years—money, office, fame, pleasure—and they must lie down and die? When they know that they cannot carry one cent of their wealth, not one leaf of fame's laurel into the spirit world! What would you do to save your natural

life? And yet that which you consider so valuable must end; compared to the life of the soul it is but a moment to millions of millions of years. Why should we not then be willing to do anything that is right, however humiliating to our pride, to secure everlasting joy, and all the fullness of good concentrated in eternal life?" Young man, young woman, have you considered this question? You have God's word, the Bible, giving you both precepts and examples how to please God, and obtain eternal life. Will earth compare with heaven? You answer, No. Why, then, do a vast majority of mankind walk the broad way of death? Our Savior says if any man would be his disciple, let him take up his cross and follow him. Again he says, "Strive to enter in at the straight gate; for many will seek and shall not be able." Mere seeking will not do. We must contend for the truth and for what is right. We must strive against our own inclination toward evil. But only a few do this till death, and therefore only a few are saved. But the promise is, "Be thou faithful until death and I will give you a crown of life."

"If 'tis sweet to mingle where
Christians meet for social prayer,
If 'tis sweet with them to raise
Songs of holy joy and praise,
O, how sweet that state must be,
Where they meet eternally!"

"God of our salvation, hear us;
Bless, O, bless us, ere we go;
When we join the world, be near us,
Lest we cold and careless grow."

CHAPTER XII.

THE DESTINIES OF MANKIND IN SOME DIFFERENT COMINGS OF CHRIST IN GREAT CALAMITIES.

Now we do not intend in this chapter to bring forward those Scriptures bearing upon the coming of Christ with his angels to judge the world at or after the resurrection, for that has already been done; but we are to consider his coming at different times in great calamities, in which, some of them, if not all, angels take a lively interest. I ask the reader's careful attention, to make a distinction between his coming at the final end of time and his coming in great calamities. These Scriptures must not be so perverted as to mix them and apply them to the same event. The Scriptures must be rightly divided. They are true when so done, but made to be false when not so done. Some people do not seem to know that the Bible calls these great calamities (God sends on the people at intervals) his coming. I intend showing this; and I intend to call attention also to the great corruptions and violence that reigned in the world when God sent them. When God comes upon the people with an overthrow their wickedness is great. Let this be well understood.

When the Israelites became exceedingly sinful, so that God determined to send a great army of

locusts to eat up and devour all the produce of their land, he had the prophet to warn them of it, and to tell them it was "the day of the Lord." The prophet spake to them thus:

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God. * * * How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate * * * Blow ye a trumpet, in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. * * * They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?"—Joel, chapters first and second, which see.

The prophet Joel gave such a forceful description of the devastation of the land at that time by the coming army of locusts and calling it "the day of the Lord" three different times, and even represented the sun and moon as becoming dark, and the stars as withdrawing their shining. These are signs that appear along with great troubles and devastation of the land on account of the sin of its inhabitants at the time. It was a great curse upon the land.

When the Israelites filled their land with idols, and worshipped them instead of God, God had Isaiah to warn them, and in doing so he used these words: "For the day of the Lord of hosts shall be

upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." And the prophet goes on to give a horrid description of the destruction and suffering and terror of the hour, men going "into the clefts of the rocks, and into the tops of ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." And then, as if mankind would be no more by reason of the terrible-ness of the destruction of that hour, he burst forth, saying, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" All this death was pronounced upon the people because of their sins, and would take a vast number of them from the earth in the destruction. It will not apply to the final end of time. Again, in speaking of some great curse being sent upon the people because of their sins and disobedience, the prophet calls it "the day of the Lord's vengeance, and the year of recompense for the controversy of Zion."—Isa., xxxiv, 8.

And the prophet Jeremiah also warns the people in a similar way. He says:

"For this is the day of the Lord God of Hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates."—Jer., xlvi, 10.

And again the prophet Ezekiel is told to say:

"Son of man, prophesy and say, Thus saith the Lord God: Howl ye, woe worth the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be a time of the heathen."—Ezek., xxx, 2, 3.

Here again we find the prophet Ezekiel, as well as Jeremiah, calling a great slaughter and destruction of the people on account of their sins and disregard of God's commands, a "day of the Lord." But hear what the prophet Amos says:

"And in all vineyards shall be wailing: for I will pass through thee, saith the Lord. Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?"—Amos, v, 17-20.

So we see that the prophets called great calamities and widespread destructions of the people "the day of the Lord." And some people had become so sinful that they wanted to see the day of the Lord, or the destruction of the people; and yet they were sinners themselves, and would be taken in it. It is the righteous that escape in overthrows of the people. An overthrow never benefits the wicked. It is not sent for their benefit, but for their destruction. How could it be for them, when it was their sins bringing it on? These great curses of the people would never come if the people would do right. "A curse causeless shall not come."

And now we will notice some texts bearing on the day of judgment, but not the day of resurrection or final judgment.

Our Savior sent his disciples out to teach, and said to them:

"And whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust

of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."—Matt., x, 14, 15.

Here we see that the crime of refusing to hear the pure gospel, as preached by Christ and his disciples, was such a high crime that those who wilfully refused it deserved a severer judgment than fell upon Sodom and Gomorrah. And our Savior pronounced woes upon several cities for rejecting the gospel. Among the number were Chorazin, Bethsaida and Capernaum.

"And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."—Matt., xi, 23, 24.

Did Capernaum suffer a worse judgment than the land of Sodom and Gomorrah? Yes, it was completely overthrown, and its precise site is said to be now uncertain. The Roman army destroyed all the principal cities of Judea. Some suffered worse than others, however.

Peter says the wicked are reserved unto the day of judgment to be punished. And Job says, "They shall be brought forth for the day of wrath."

We might go on bringing up passage after passage of Scripture, showing that heavy curses and judgments have been sent upon the people on account of their sins in refusing to obey and hear the word of God. This is God's way of dealing with them. It takes them to cause the kingdom of God to maintain itself among men. If it were not for

these overthrows of men and women, intrenched in wrong, truth would utterly fail. All the prophets and apostles and true teachers have predicted them. The world has been strewn with them. After one of them passes over, the world is better for awhile; and then men corrupt themselves again, and fill the earth with violence by their unlawful deeds, and then another has to be sent. Even great calamities of death and suffering cannot impress the people with the terribleness of sin. What death and desolations it has brought in the world, and upon mankind. But let us examine a few other passages. Our Savior spoke of the overthrow of the Jews in the first century as follows:

"But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, and marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be."—Matt., xxiv, 37-39.

Our Savior here contrasts the overthrow of the people in Noah's time with the overthrow of the Jews in the first century, A. D. 70, which he calls his coming, or, "the coming of the Son of man be." The overthrow or destruction of the Jews in the first century is called by Christ himself his "coming," and it taken the Jews unawares, the same as did the flood. But the Christians, like Noah, escaped. It is said they fled to Pella in Gallilee. It is also said not one of them perished. You know, our Savior cautioned them to pray that their flight be not in the winter nor on the Sabbath day. This

overthrow of the Jews, which Christ called his "coming," was compared with the former overthrow in Noah's time, and our Savior was not talking of the final end of time, and comparing the end of time with Noah's time, as some have imagined. One calamity was compared with another, and when our Savior speaks of his disciples "enduring unto the end" he has reference to the end of the Roman-Jewish war. They only had to be faithful to Christ by being faithful to his word, and to right, and they would not perish in that war. Christians do not perish in big overthrows. They did not then, they did not in Lot's day, nor in Noah's time. It is directly after great judgments like these they "inherit the earth." In this, as well as other great destructions of the wicked, the angels played an important part. Paul, in speaking of Christ's coming in this Jewish judgment, told the Thessalonians that Jesus would then be revealed from heaven with his mighty angels.—2 Thes., i, 7. And in speaking of it, Matthew and Luke and Mark, all three, record our Savior as saying he "would come in the clouds of heaven with power and great glory." Angels are a power, and they are a glory also. So angels must have accompanied him; besides, Josephus says, during the siege of Jerusalem, angels were seen up in the air. The very thing the Scriptures intimated. At the end of the world—or that age—for the word world sometimes so means, Jesus said the angels would separate the wicked from among the just, and cast the wicked in a furnace of fire, and there would be wailing and gnashing of teeth. Then the righteous would shine forth as the sun in the kingdom of their Father. This is

what the righteous did do right after the downfall of the city of Jerusalem and its people and temple, while the wicked part of the Jews perished in the war and in the siege, and were taken captive.

Angels did the same thing with Sodom and Gomorrah; they divided the wicked and the just, they helped Lot out of the city by preserving them over night, and taking them by the hand the next morning and hastened them out of the city. And angels must have helped Noah gather up every kind of beast and get them in the ark. Noah could hardly have done so much without divine aid of some kind. So we see that in all great calamities and overthrows angels play an important part. And these overthrows are so great and so terrific that the language used to describe them, and the important part that God, angels and men take in them, it seems almost like describing the final wind up of the whole world. And the world, immediately after these great destructions of the people, is so much purer and better—wickedness nearly all gone, and righteousness reigning, the language portraying it is almost the same as that describing heaven itself. In talking of the good time after them, both Isaiah and Peter called it “new heavens and a new earth, wherein dwelleth righteousness.”—2 Pet., iii, 13; Isa., lxvi, 17, 18, 22, etc. Anyone who will take the pains to read and examine these Scriptures carefully, with the idea fixed before his mind that they were written with reference to great destructions of the people, and the better condition the world would be in right afterward, cannot help but see they belong there, and not to the final end of this earth. To apply them to the final end of the world is to

misapply; they were not intended for that event. There are Scriptures that belong there, but these ones do not. It is Satan's ministers which go about perverting the Scriptures. Satan began this kind of work in the Garden of Eden. By so doing he corrupts the people, and brings upon them another great calamity. And so calamity after calamity follows. Let us see what the people do just before one of these terrible judgments. In the time of Noah they seem to have lost the fear of God, and their senses of right and wrong were so far gone that they corrupted the whole earth and filled it with violence. It is thus described:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord. * * *

"The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood."—Gen., vi, 5-14.

This is what brought on the flood, and about the same kind of wickedness caused the cities of Sodom and Gomorrah to be burnt up with fire sent down from heaven. But it was even worse than that which caused the destruction of the land of Judea

and its cities in the first century. Their sins were so much greater, those former judgments were lighter than the cruelties and sufferings underwent by the Jews. Their sins were great. They rejected the teachings of Christ and the apostles and killed them. And so they rejected greater light, and corrupted the nation, and filled their land with violence also. Corruption of the people and violence are the things the people do before an overthrow. Rejection of all that which is right. Not that they do nothing right; but the laws are, to a great extent, disregarded; courts are corrupt; ministers pervert the gospel of righteousness; the land has mobs rising up in it, and killing some of its inhabitants; the righteous men are disregarded and some of them killed and others imprisoned, and others maltreated and robbed of their property and rights. Such things, with which all history is lined, ought to keep the people from corrupting themselves any more. But no, it does not!

“They dreamed not of danger, those sinners of old,
Whom Noah was chosen to warn;
By frequent transgression their hearts had grown cold;
They laughed his entreaties to scorn.

Alas, of your perishing souls, 'twill be said,
They heard—they refused—and were lost!
Alas, of your perishing souls, 'twill be said,
They heard—they refused—and were lost!”

CHAPTER XIII.

SOME SCRIPTURE REFERENCES BEARING ON GREAT JUDGMENTS ON EARTH—AND ALSO SOME BEAR- ING ON THE FINAL END OF TIME.

It is not the intention in this chapter to comment very much. I wish to give references to where certain texts or passages of Scripture can be found, so that the reader can look them up at leisure and pleasure. The Scriptures bearing on the end of time, or the resurrection, and the great judgment day, are not very numerous, and I purpose giving the principal ones of them, and giving them first, and then giving those on great judgments and curses sent on the people while on earth.

The following passages have reference to the resurrection, the end of the whole world, and the great judgment day:

Great judgment day:

Matt., xxv, 31-46.

Jude, 6.

2 Pet., ii, 4.

1 Thes., iv, 13-19.

1 Cor., xv, in full.

Acts, xvii, 31.

Early resurrection of some before the general :

Dan., xii, 2.

Matt., xxvii, 52, 53.

The general resurrection :

Matt., xxii, 23-32.

Matt., x, 27, 28.

Mark, xii, 18-27.

Luke, xx, 27-35.

Luke, xiv, 14.

John, v, 28, 29.

John, xi, 24.

Acts, xxiv, 15-21.

Some claimed resurrection past :

2 Tim., ii, 18.

Resurrection mentioned :

Heb., vi, 2.

Judgment at death :

Luke, xii, 5.

2 Cor., v, 10.

Rom., xiv, 10-12.

Two judged at death; one sent to hell, the other to heaven :

Luke, xvi, 19-31.

The people of the flood in the days of Noah were sent to hell or prison. In prison in Peter's time. 2400 years afterwards :

1 Pet., iii, 19.

Sadducees say there is no resurrection :

Acts, xxiii, 8.

Matt., xxii, 23.

Mark, xii, 18.

The resurrection of Christ may be found as follows :

Acts, i, 2.

Acts, ii, 31.

Acts, iv, 21-33.

Rom., i, 4.

Rom., vi, 5.

Phil., iii, 10.

1 Pet., i, 3.

1 Pet., iii, 21.

These being all the principal Scriptures bearing on judgment after death, at resurrection, at death, we now proceed to give quite a number of passages relative to judgments on earth. These passages must not be applied to judgment after death, at resurrection, and final or great judgment day. They belong to earth, while we are on earth, and must be so applied and understood. They show God's dealings with the people here. I will give some showing great judgments on the people, and others showing the good time or better state of the world immediately after those severe and widespread destructions.

For a full description of the first great destruction of the people, see the three following chapters in book of Genesis :

Gen., vi, vii, viii.

The second one can be found :

Gen., xviii, 16-33, and

Gen., xix, 1-29.

Overthrow of Pharaoh and his army :

Ex., xv, 1-21.

Ex., xiv, 13-31.

The overthrow of the Canaanites :

31 Kings, Josh., xii.

A destruction pronounced on the Israelitish nation :

Isaiah, i, 2-10.

Isaiah, xxxiv entire.

The wicked destroyed, and their dead bodies remain unburied, and the righteous reign as if the earth was new :

Isa., lxvi, 22-24.

Jer., xiv and xlvi, 10.

Ezek., xxx, entire.

Amos, v, 17-20.

A great destruction :

Zeph., i, entire.

Micah., iii, 8-12.

Malachi, iv, entire.

This brings us to the New Testament. We will see by the following references that God deals with mankind, when wicked, the same under the New as under the Old dispensation.

By John the Baptist :

Matt., iii, 10.

By Christ :

Matt., x, 14, 15.

Matt., xi, 23, 24.

Matt., xxiv.

Mark, xiii.

Luke, xvii, 20-37.

Luke, xxi, 5-36.

- 1 Thess., v, 1-9.
- 2 Thes., i, 7-10.
- 2 Thes., ii, 1-12.
- 2 Tim., iii, 1-8.
- 1 Pet., iv, 7, 17-19.
- 2 Pet., ii, 3-10.
- 2 Pet., iii, 3-14.
- James, v, 1-8.
- 1 John, ii, 18.
- Jude, 4-15.

Added to these, we might say, the whole book of Revelation, but we will give reference from the VIth chapter on through the book. There we learn of the destruction of Jerusalem, "where also our Lord was crucified."

CHAPTER XIV.

"THE UNDYING WORM AND QUENCHLESS FIRE."

In representing the doom that awaited the Jews who would utterly reject his teachings, our Savior pointed them to the destruction going on in the valley of Hinnom, no great distance from Jerusalem. He referred to the fire there consuming dead bodies of both men and beasts. He also referred them to those bodies of men not consumed by fire, and worms were constantly working in them. Hence the expression, "Where their worm dieth not and the fire is not quenched."

In commenting upon what our Savior said, Mr. Smith has, in part, very correctly written thus:

Mark, 9:43, 44: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."

Twice our Lord repeats this solemn sentence against the wicked, "Where their worm dieth not, and the fire is not quenched." Verses 46, 48.

But this expression was one which was well known and understood by those whom Christ was addressing. Isaiah and Jeremiah frequently use the figure of the undying worm and quenchless fire. In their familiar Scriptures the people

daily read these expressions. Let us see what idea they would derive from them. We turn to Jeremiah, 17:27, and read:

“But if ye will not hearken unto me to hallow the Sabbath day, and not bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.”

From this text we certainly can learn the meaning that was attached to the expression, “unquenchable fire,” by the Hebrew people. This fire was not to be quenched; therefore it was unquenchable. But it was to be kindled in the gates of Jerusalem, and devour the palaces thereof. It was therefore literal, natural fire. But how could a fire of this kind, thus kindled, be supposed to be a fire that would burn eternally? They certainly would not so understand it. No more should we. Moreover, this threatening of the Lord by Jeremiah was fulfilled. 2 Chron., 36:19: “And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.” Verse 21: “To fulfill the word of the Lord by Jeremiah.” Thus Jerusalem was burned according to Jeremiah’s prediction that it should be consumed in unquenchable fire. But how long did that fire burn?—Only till it had reduced to ashes the gates and palaces on which it preyed. Unquenchable fire is therefore simply a fire that is not quenched, and does not cease, till it has entirely consumed that which causes or supports it. Then it dies out of itself, because there is nothing more to burn. The expression does not mean a fire that must absolutely eternally burn, and that consequently all that is cast therein to feed the flame must forever be preserved by having the portion consumed immediately renewed.

To the wicked, the threatened fire is unquenchable, because it will not be quenched, or caused to cease, till it has entirely devoured them.

Ps., 37: 20: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Mal., 4:3: "And ye shall tread down the wicked; for they shall be ashes under the souls of your feet in the day that I shall do this, saith the Lord of hosts."

Ezekiel speaks of unquenchable fire in a similar manner.

Eze., 20:47, 48: "Thus saith the Lord God: "Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it; it shall not be quenched."

Though this is doubtless figurative language, denoting sore calamities upon a certain land called the forest of the south field, it nevertheless furnishes an instance of how the expression, "unquenchable fire," was then used and understood; for that generation many ages ago perished, and those judgments long since ceased to exist.

Isaiah not only speaks of the unquenchable fire, but he couples with it the undying worm, the same as the language in Mark:

Isa., 67:24: "And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."

This is undoubtedly the language from which the expression in Mark is borrowed; but a moment's examination of it will show that the worm is not the remorse of a guilty conscience, but that, like the fire, it is something external to, and distinct from, the objects upon which it preys; and moreover, that those upon whom it feeds are not the living, but the dead: it is the "carcasses" of the men that have transgressed against the Lord. In Isa., 14:11 and 51:8 the prophet again speaks of the worm as an agent of destruction, but it is always in connection with death.

There is other evidence, though no other is necessary, to show that the idea which would be conveyed, and which the language was designed to convey, to their minds, was that of complete extinction of being, an utter consumption by external elements of destruction. The word translated "hell" in the passage under consideration is *ge-enna*. It is better to enter into life maimed, than to go, in full possession of all our members and faculties, into *ge-enna*. Did those to whom Christ spoke know anything about this place, and what kind of a fate awaited those who were cast therein? A vivid picture of the place of torment to which our Lord refers was in constant operation before their eyes, near by Jerusalem.

Greenfield defines the word thus:

"*Teevva* (Heb. גֵּיאַ הַיָּמִין), Gehenna, the valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterward polluted with every species of filth, as well as the carcasses of animals and dead bodies of malefactors; to *consume which*, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."

Such was the fire of Gehenna; not a fire into which people were cast to be kept alive and tortured, but one into which they were cast to be consumed; not one which was designed to prey upon living beings, but upon the carcasses of animals and the dead bodies of malefactors. Hence we can see the consistency of associating the fire and the worm together. Whatever portion of the dead body the fire failed to consume, the worm would soon seize upon and devour.

Yet commentators, eighteen hundred years this side of that time, presume to turn this whole representation upside down, and give to the terms a meaning exactly opposite to that which they were intended to convey. That sense alone can be the correct one in which they were first spoken; and concerning that there can be no question.

There is another text often urged to prove the eternal conscious misery of the wicked. It is one in which fire is mentioned as the instrument used for the punishment of the wicked; and this fire, being called eternal, is understood in the same sense as the unquenchable fire of Mark, 9:43. It may therefore properly be examined in this connection.

Jude, 7: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

The sense of the passage appears very evidently to be this: The Sodomites, giving themselves up to their wicked practices, and, as a consequence, suffering an eternal overthrow by fire rained down upon them from heaven, are thus set forth as an example to the ungodly of all coming ages, of the overthrow they will also experience if they follow the same course.

Peter speaks of the same event, as an example to the wicked, and tells what effect that fire had upon the cities of the plain. It did not preserve them in the midst of the flame in unceasing torture, but turned them into ashes. He says (2 Pet., 2:6): "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly." This language is too plain to need comment. How are the Sodomites made an example?—By being overthrown and turned into ashes for their open and presumptuous sins. It is God saying to the wicked of all coming time, Behold, how your sins shall be visited upon you, unless you repent.

Mr. Smith certainly has given a fair explanation in what is printed above. It is all on earth, and not in hell eternal. They are left to buzzards and worms. And though these things are sent upon the people as a warning to those that after should live ungodly, yet people go into crime again, become careless of God's commands, unmindful of God

himself, and live in sin, and sinful pleasures, and thus bring upon themselves another terrible calamity.

“Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveler.

Deny thyself, and take thy cross,
Is thy Redeemer’s great command;
Nature must count her gold but dross,
If she would gain that heavenly land.

The fearful soul that tires and faints,
And walks the ways of God no more,
Is but esteemed almost a saint,
And makes his own destruction sure.

Lord, let not all my hopes be vain,
Create my heart entirely new;
Let thy sweet spirit me sustain,—
O guide me all life’s journey through.”

CHAPTER XV.

THE DISREGARD OF THE WORD OF GOD A GREAT SIN.

Now there are various kinds of disregard of the teachings and commands of God. Some are worse than others. When men and women, through ignorance, do not heed the admonitions and cautions of the gospel, God either bears with them, or else chastises them in some mild way through his providences. And when he is partly obeyed and partly disobeyed he has the people warned, and if they amend not their ways according to the admonitions given them, he scourges them. But when the people listen at his word preached, and do not regard it enough to amend their ways, and learn and habit themselves to do their own ways, as if no caution had been given them, and set up other doctrines in lieu of God's word, then it is that great calamities and curses fall upon the people, and if they suffer themselves to die without repentance they have to be sent to hell for confinement and punishment. Sent to hell because they have become fixed in their habits and hearts in opposing God. What great curses fall upon the people in this life because they commit the sin of not regarding God's commands. And when they become thoroughly settled in their disregard of his word, so that they will not fear God, they are sent into an eternal hell. Think of

what a great sin it is that mankind commit in disregarding God's word. If they would only regard the gospel when preached to them they could be got to repent, and there is hardly a crime that they commit that God would not forgive. Then men are destroyed and sent to hell because they do not repent and turn to God when his word is preached, and not because they have sinned.

What more could we expect of God than to forgive us of each and every one of our sins when we turn from them? We could not expect him to forgive us without our regarding his word. He cannot save us in our sins, because then we would be sinners still. What then must we do? We must regard his word, and let it produce a change of mind and habits of life. If mankind would only do this there would never be a great overthrow of any people, and there would not be a single soul sent to hell. But, as it is, we are told that the road leading to death is broad, and many are going that way, while the way to life is narrow and few are finding and traveling it. All this is taking place because mankind lacks the proper regard for the teachings of the gospel.

We have the promise of the life that now is, and of that which is to come," if we only regard what God says to us. Think of it—the promise of the life that now is—what does it mean? It means we shall have God with us while we are here on earth, and shall receive a sufficiency of his blessings, bounties and favors while we live, and will not be cursed off the earth, as the wicked are often cursed. The righteous shall inherit the earth, "but the

wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

A regard for God and his word is what we need. Godliness is what we want,—we need,—“for it is profitable unto all things, having promise of the life that now is, and of that which is to come.” That life which is to come. What does that mean? It means you will have no curse resting on you in eternity—like the wicked. It means a life of happiness to you with all the faithful, who will dwell in heaven, where God, and Christ and the angels are. There will be nothing there to mar your comfort. But if you do not regard God, you do not even have the promise of the life that is now, and will certainly not be granted a comfortable life in heaven. There will be a final separation at the resurrection, or great judgment day. The wicked will be sent away into everlasting punishment, and the righteous into happiness eternal.

In view of all the evil that befalls mankind, on account of their disregard of God's word, and in view of all the good that comes to them, both here and hereafter, when they obey God, why do mankind reason and act like they do? When once God commands, and tells us what is best, why do we not act upon it? What further evidence is needed to sustain the position that it is best? We cannot break its decision. Why go we on, being guided by our foolish reasonings and vain philosophies, and some kinds of science which are “falsely so called?”

But it may be interposed here, How often do we see the wicked spreading themselves like green cedar trees, having more than heart ought to wish,

while the righteous are left to trouble, trial and want. "The wicked are exalted, and the good are oppressed." Yes, all this is often true, but suddenly they go down to death, and we consider their places and where are they? That is the end of them for good. They were born, they lived, they died, and where are they? Let the pages of this little book tell you from what is made up out of God's word.

We ought not to let those short spells of prosperity deceive us, either when they come to our own persons or that of other sinful persons. The wicked are often cursed out of the earth, and the righteous retained in it. And when death does finally come to both, what?—as it certainly will—"When the wicked dieth his expectation shall perish, and the hope of unjust men perisheth." "But the righteous have hope in their death."

This is Memorial day, the 30th day of May, 1901. What have I seen? I have seen the people all in a glee, with a land full of crime, and oppressors oppressing the innocent. I have seen the Bible utterly disregarded and treated with as much levity as if it were intended for a child's toy, a plaything, a trifle. I saw the blood of Washington, and all our fathers who struggled to establish this republic, which we call the United States, utterly disregarded. All that they strove and contended for is perverted and disregarded. The blood of old soldiers, who were slain to preserve the Union of these states, were mocked by the evils of the hour and by the lightness of the occasion. I saw the world walking in the broad way of death.

CHAPTER XVI.

THE MEANINGS OF SOME IMPORTANT WORDS GIVEN IN ALL THEIR MOST IMPORTANT SENSES.

Below will be found several important Scriptural words often used in the Bible. The definition of each of these words will be given in all their most important senses. It is necessary that this should be done, as they are used in one place in the Bible in one of their meanings, and in another place in another one of them. Then to get the sense of a passage with either of the following words used in it (to understand the passage), we should know the sense in which the word is used in, in that place. The same carefulness should be used with other words also, if we would understand the Bible.

Life. 1. The state of being which begins with generation, birth, or germination, and ends with death; also, the time which this state continues;

2. Of human beings; the union of soul and body; also, the duration of their union; sometimes, the deathless quality or existence of the soul; as, man is a creature having an immortal.

3. * * * The vital force, whether regarded as spiritual or physical.

4. Figuratively: The potential or animating principle; also, the period of duration. * * * as the life of a state, a machine, or a book.

5. A certain way or manner of living with respect to conditions, circumstances, character, conduct, occupation, etc. * * * as a distinct class or type; as, low life; a good or evil life. * * *

6. Animation; spirit; vivacity; vigor; energy.

7. That which imparts or excites spirit or vigor.

8. The living or actual form, person, thing or state.

9. A person; a living being, usually a human being.

Breath. 1. The air inhaled; * * *

2. The act of breathing naturally or freely; the power or capacity to breathe freely; as, I am out of breath.

3. The power of respiration, and hence, life.

4. Time to breathe; respite; pause.

5. A single respiration, or the time of making it, a single act; an instant.

6. That which gives or strengthens life.

7. A single word; the slightest effort; a trifle.

8. A very slight breeze; air in gentle motion.

Spirit. 1. Air set in motion by breathing; breath; hence, sometimes life itself.

2. A rough breathing, * * * breathing.

3. Life or living substance, * * * vital essence, force, or energy, as distinct from matter.

4. The intelligent, immaterial and immortal part of man; the soul, in distinction from the body from which it resides; the agent or subject of vital and spiritual function, whether spiritual or material.

5. Specifically, a disembodied soul; the human soul after it has left the body.

6. Any supernatural being, good or bad; an apparition; a specter; a ghost; * * *

7. Energy, vivacity, ardor, enthusiasm, courage, etc.

9. Temper or disposition of mind; mental condition or disposition; intellectual or mortal state; * * *

12. Any liquid produced by liquidation.

13. Rum, whisky, brandy, gin, etc.

Soul. 1. The spiritual, rational, and immortal part in man; that part of man which enables him to think, and which renders him a subject of moral government; * * * sometimes the intellect only; the understanding, the seat of knowledge, as distinguished from feeling.

2. The seat of real life or vitality; the source of action.
* * *

3. The leader; the inspirer; the moving spirit; the heart;
* * *

4. Energy; courage; spirit; fervor; affection, etc.

5. A human being; a person.

6. A pure or disembodied spirit.

Hell. 1. The place of the dead, or of souls after death; the grave; called in Hebrew *sheol*, and by the Greek *hades*.

2. The place or state of punishment for the wicked after death; the abode of evil spirits; any mental torment; anguish.

3. A place where outcast persons or things are gathered.

(a) A dungeon or prison. (b) A gambling house. * * *

Death. 1. The cessation of all vital phenomena, either in animals or plants.

2. Total privation or loss; extinction; cessation; as the death of memory.

3. Manner of dying; act or state of passing from life.

4. Cause or loss of life.

5. The destroyer of life.

6. Danger of death.

7. Murder; murderous character.

8. Loss of spiritual life.

9. Anything so dreadful as to be like death.

Destruction. 1. The act of destroying; a tearing down; a bringing to naught; subversion; demolition; ruin; slaying; devastation.

2. The state of being destroyed, demolished, ruined, etc.
3. A destroying agency; a cause of ruin; a destroyer.

Punishment. 1. The act of punishment.

2. Any pain, suffering, or loss inflicted on a person because of a crime or offense.
3. A penalty inflicted by a court of justice on a convicted offender.

Fire. 1. To set on fire; to kindle; as to fire a house.

2. To subject to intense heat; * * *
3. To inflame; to irritate as the passions; as to fire the soul with anger, pride or revenge.
4. To animate; to give life or spirit to; * * *
6. To light up as by fire; to illuminate.
7. To cause to explode; to fire a musket, etc.

Everlasting. 1. Lasting or enduring forever; continuing without end; immortal; eternal.

2. Continuing indefinitely, or during a long period; perpetual.
1. Eternal duration, past or future; eternity.
2. Eternal being; God.

Eternal. 1. Without beginning or end of existence.

2. Everlasting; endless, immortal.
3. Perpetual; ceaseless; immortal.
4. Existing at all times without change; immutable.

Judgment. 1. The act of judging; the operation of the mind.

2. The power or faculty of deciding rightly, justly, or wisely.
3. An opinion; a decision.
4. The act of determining, as in courts of law; * * *
- the sentence or decision of a court.
6. A calamity regarded as sent by God.
7. The final award; the last sentence.

Salvation. 1. The act of saving; preservation or deliverance from destruction, danger, or great calamity.

2. The redemption of man from sin and liability to eternal death, and the conferring on him everlasting happiness.

3. Saving power; that which saves.

Prison. 1. A place where persons are confined, or restrained of liberty.

2. A place to confine prisoners in.

1. To prison; to shut up; to confine; to bind; to enchain.

The above definitions will enable the reader to the better understanding of the Scriptures.

CHAPTER XVII.

GOD DOES NOW AS HE DID IN ALL BIBLE TIMES.

We have already seen that all through the Bible ages, God has constantly visited the people with both small and great curses when they become sinful, according to the greatness of their sins. We wish in this chapter to call the reader's attention to certain plagues and destructions visited upon the people since New Testament times, in which great multitudes were taken off the earth. We cite these things to show that God deals with mankind according to his word. His word tells us that the flood, the overthrow of Sodom and Gomorrah, and other curses were sent upon the people for an example to those who after might live ungodly. He is the same through every age. We ought to see the hand of God's displeasure in severe curses, such as pestilence, famine, earthquakes, wars and tornadoes. These things would not come on the people if God was regarded, and if he was not displeased. "A curse causeless shall not come." His word tells us that he takes cognizance of sparrows, and of the hairs of our heads, and clothes the lilies of the field. Why, then, do we not see his hand and displeasure in these great curses of the people? The author of "Exposition of Matthew XXIV" has clipped the

following from a work of Noah Webster, published in 1799:

"By famine and sword, 580,000 Jews were destroyed between A. D. 96 and A. D. 180.

"In Antioch, from A. D. 96 to A. D. 180, earthquakes destroyed 13 cities and over 100,000 lives.

"In Rome, A. D. 169, pestilence destroyed 10,000 daily.

"In Rome, A. D. 187, pestilence appeared and continued three years.

"In London, A. D. 310, by famine, 40,000 died.

"In A. D. 446, September 17, an earthquake shook down the walls of Constantinople, and 57 towers fell.

"In Rome, A. D. 539, in one district 50,000 died.

"In Antioch, A. D. 588, an earthquake killed 60,000.

"In A. D. 542, the plague killed 10,000 in one day in Turkey.

"In A. D. 679, a severe famine in England, three years.

"In A. D. 717, in Constantinople, 300,000 died of plague.

"In A. D. 1005, earthquakes three months, followed by pestilence, by which it is said one-third of the human race died.

"In A. D. 1077, in Constantinople, so many died by plague and famine the living could not bury them.

"In A. D. 1124, in Italy, there was such famine that the dead lay in the streets not buried; and in England one-third of the people died of plague.

"In A. D. 1294, in England thousands died of famine.

"In A. D. 1346, in London, 50,000 died of plague and famine, and were buried in one graveyard; in Norwich, 50,000; in Venice, 100,000; in Florence, 100,000; in Eastern nations, 20,000,000. It was called the black death.

"In A. D. 1352, in China, 900,000 died of famine.

"In A. D. 1427 in Dantzic, 80,000 died of plague.

"In A. D. 1570, in Moscow, 200,000 died of plague.

"In A. D. 1572, in Lyons, 50,000 died of plague.

"In A. D. 1625, in London, 35,000 died of plague.

"In A. D. 1656, in Naples, 300,000 died of plague.

"In A. D. 1665, in London, 68,000 died of plague.

"In A. D. 1755, an earthquake destroyed the city of Lisbon, killing 50,000. In Mitylene, and the Archipelago, it shook down 2,000 houses. It shook all the Spanish coast. The plague followed, which destroyed 150,000 persons in Constantinople."

Added to the above, the author of "His Glorious Appearing" says, "The figures in the above list should in some instances be corrected to correspond with facts. But, taken as a whole, they do not nearly represent the ravages of death in their enormity. For instance, the *Encyclopedia Britannica* states that Hecker estimates the celebrated "black death" of the fourteenth century in the different epidemics to have swept away one-fourth of the inhabitants of Europe, or 25,000,000 people!"

Besides these multitudes of death by famines, pestilences and earthquakes. All history is lined with death and sufferings of the people. War after war has followed each other, and the greatest of suffering has oftentimes followed these bloody wars. Every century has its bloody tales of war and woe. And notwithstanding all those plagues of death, with which all history is lined, not only in Bible times, but since, on account of the sins of the people, the masses of mankind again and again make the same mistakes, and bring another curse upon themselves. All this is going on right in the face of all Bible teachings, and right in the face of all the teachings of true and devout ministers and worshippers of God. When will mankind ever learn to consider the sinfulness of sin? Sin has brought death into the world; it has added sorrow and suffering to that death; it has had multitudes destroyed

suddenly through every age; it is sending countless multitudes to an eternal hell. Such are Bible facts, and historical facts, and common sense views of all this misery. Is it any wonder that it repented God that he had made man and grieved him at his heart? And all these people perish for whom Christ died.

“Go tell the sinful, careless soul
The warning God has given;
Go, make the wounded spirit whole,
With healing balm from heaven.

Go to the rude, the dark, the poor,
That live estranged from God;
Bid them the pearl of price secure,
Bought with a Savior's blood.”

CHAPTER XVIII.

THE WISDOM OF GOD AND FOOLISHNESS OF MEN.

As to the wisdom of God, we see it revealed in the harmonious actions and revolutions of the sun, moon and stars. All coming round precisely on time, and never dashing into each other. All the arrangements of the heavens and the earth was for the purpose of placing man upon earth. To arrange all this matter, God held a counsel with himself and his Son, Jesus Christ, which is called his "determinate counsel," and in which God said:

"Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

It took great wisdom to arrange all of this. Mankind has not that much wisdom. It is God alone that has it. And after he had done this, he looked upon it with his great mind, and in his wisdom he pronounced it "good." Ah! it was good. From whence, then, comes all this evil? From the foolishness of man.

God, in his wisdom, made man upright, but they have estranged themselves into evil. Adam was

created so pure that he did not even have a knowledge of evil. He only knew good. But we know evil now, and practice it, too. And we feel the pains, and pangs, and sorrows, and disappointments that it brings. "And what is our foolishness but our rebellion against the wisdom of God's law, which is founded in love and on love? A rebellion and a foolishness which have given birth to every throb of human pain and every wail of human anguish." "Sin is the only enemy of the human race. It lurks insidiously behind all the beautiful forms of pleasure." All that God does to us to trouble us is to meet the evils of sin. God wants sin destroyed, misery banished and mankind saved.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?"

And so we see that God, in his wisdom, would have us turn away from sin; so that in his love he might bless us with long life here, and in heaven with an eternity of joy.

Every one ought to know that if he is not searching God's word constantly to find out what it teaches, and to find out what is right, but is carelessly drifting with the world in their sinful ways and pleasures—he is walking in the broad way of death. And everyone should understand also that if he is searching the Scriptures constantly, that he may understand from them what God requires of him, that he may do that which is right, and keep himself unspotted from the world, not drifting into their sinful ways and pleasures—he is walking in the

narrow way of life. Has not the wisdom of God told us so?

Let us then be actuated by a principle of love, and let us be guided by wisdom. Love will move us to obey God and fulfil his word; "for love is the fulfilling of the law." Whoso keepeth the word of God in him verily is the love of God perfected." If we have the principle of love to move us to duty and what is right, and the spirit of wisdom to guide us, all will be well. The conflict of the ages is between the principle of love and wisdom on one side, and the principle of hatred, evil and folly on the other. Ah, then, let us do right for the love of right, and for the effect it will have upon the world for good. We want love to God and love to man. We want to live for God and live for men. That is it. The love of God and the love of right are one. When we love right we love God, and when we love God we love right. This kind of love takes all the foolishness and sin out of us. It is genuine. And who shall separate us from that love?

"Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Now all that Satan does is done to defeat the wisdom and love of God in the soul of man. "Every effort of Satan is to thwart the divine plan. Every false doctrine and every false system of worship

introduced into the world by Satan, we shall see, if we look at them carefully, have had for their one sole object of making the whole story of the love of God a lie." "Satan would ever tempt us to forget the future, with its boundless possibilities, in the pursuit of the fickle present, with its fleeting joys." The baits of pleasures with which he tempts us are soon gone. We ought not to be foolish enough to let Satan or any of his ministers, or servants, deceive us. God's way is ever the best. All his commandments are pure and good.

What we need is love, for it will produce in us a principle of great unworldliness. "For he that loves will love truth not less than men. He will rejoice in the truth—rejoice not in what he has been taught to believe, not in this church's doctrine or in that; not in this ism or in that ism; but 'in the truth.' He will accept only what is real; he will strive to get at facts; he will search for truth with an humble and unbiased mind, and cherish whatever he finds at any sacrifice."

We should follow the wisdom of God and be like Christ. "Nothing could break the serenity of Christ's life on earth. Misfortune could not reach him; he had no fortune. Food, raiment, money—fountain-heads of half the world's weariness—he simply did not care for; they played no part in his life; he took no anxious thought for them. He could not be affected by the lowering of his reputation. He had already made himself of no reputation. He was dumb before insult. When he was reviled he reviled not again. There was nothing that the world could do to him that could highly inflame his anger."

He was grieved at their wickedness; and sorrowed for the world.

"Christianity as Christ taught is the truest philosophy of life ever spoken. But let us be quite sure when we speak of Christianity that we mean Christ's Christianity. Other versions are either caricatures or exaggerations, or misunderstandings, or short-sightedness and surface readings. For the most part their attainment is hopeless and the results wretched." But there is a new life in Christ. It is the only real consolation that earth affords. Let us do away with our own folly and foolishness then, and accept the truth and wisdom of God. "To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievements vain. Those only who make this quest the supreme desire and passion of their lives can ever begin to hope to reach it." Then let us at all times do the straight thing. Seek the kingdom of God. Do right and hold to the truth. Be honest and mild. Use the utmost simplicity or plainness. "You see now, I hope, what the kingdom is." It is practical righteousness.

"Truth! how sacred is the treasure!

Teach us, Lord, its worth to know;

Vain the hope and short the pleasure

Which from other sources flow.

What of truth we have been hearing,
Fix, O Lord, in every heart;
In the day of thy appearing
May we share thy people's part.

Till we leave this world forever,
May we live beneath thine eye;
This our aim, our sole endeavor,
Thine to live, or thine to die."

CHAPTER XIX.

THE ROMISH PURGATORY, AND MODERN DOCTRINE OF PROBATION AFTER DEATH.

The Romish purgatory is a place, as the Roman Catholics think, between heaven and hell, or "an intermediate state of punishment after death, where those who are eventually to be saved must expiate such of their sins as are not mortal or deserving of eternal damnation. This they call purgatory. Hence prayers are offered for souls in purgatory, to shorten the time of their suffering." They are also accused of receiving money for this work and for these prayers. And we do not doubt that they sometimes do; for money, or rather the love of it, is the chief corner-stone of all sectarian religions. And those sectarians advocating a purgatory, and those advocating a probation after death, invariably have recourse to the third chapter of first Peter to sustain their false theory. They rely on it as their strongest text. But I must here say, they get no proof from it to sustain their error, except what they derive from misunderstanding of Peter. Peter did not teach a purgatory, nor did he intend to teach probation after death. Although I have already explained this passage in the fore part of this work, I will give it again here in finer print.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water."—I Pet., iii, 18-20.

Here, we see, spirits are brought to view by Peter, out of the body; for they were the spirits of the antediluvians, who were drowned by the waters of the flood. And when Peter was doing this writing they were then in prison, and conscious, and, of course, somewhat intelligent. But Christ did not go and preach to those spirits at his death that were then in prison; but this preaching was done when once the long suffering of God waited in the days of Noah. Men deceive themselves by thinking that the preaching was done during the time our Savior lay buried in the grave. This is a grievous mistake. "The idea that the apostle Peter, or any other writer of the holy Scriptures, teaches that there is such a place or state as purgatory, is false and pernicious. Faith and obedience in this life, in those who know the will of God, have ever been essential to salvation; and both his providences and his ordinances have been suited to impress this on their minds."

The author of "Man's Nature and Destiny" says: "The bare suggestion of so singular a transaction as Christ's going to preach to these spirits, immediately gives rise to the query, for what purpose Christ should take pains to go down into hell, to preach to damned spirits there; and what message he could possibly bear to them. The day of their probation

was past; they could not be helped by any gospel message; then why preach to them? Would Christ go to taunt them by describing before them blessings which they could never receive, or raising in their bosoms hopes of a release from damnation, which he never designed to grant? * * * Would it not be better, since we have the assurance that he preached, to conclude that he preached at a time when preaching could benefit them, rather than at a time when we know that it could not profit them, and there could be no occasion for it whatever?

“The whole issue then turns to the question, When was this work of preaching performed? Some will say, ‘While they were in prison and state of death, and it shows that the dead are conscious, and can be preached to.’ Then, we reply, the dead can also be benefited by preaching, and led to repentance; and then the Romish doctrine of purgatory springs at once full fledged into our creed; and not only that, but that worse than the Romish purgatory, the modern doctrine of probation after death.

“But does the text affirm that the preaching was done to these spirits while they were in prison? May it not be that the preaching was done at some previous time to persons who were, when Peter wrote, in prison, or, if you please, in a state of death? So it would be true that the spirits were in prison when Peter makes mention of them, and yet the preaching done to them in a former period, while they were still in the flesh and could be benefited by it. Dr. Clarke takes this view of it. He says: ‘*He went and preached.* By the ministry of Noah one hundred and twenty years.’ ”

"Thus he places Christ's going and preaching by his spirit in the days of Noah, and not during the time his body lay in the grave." Taking this view of it all is harmonious and clear.

"Some people seem to treat the Scriptures as if they were given to man that he might exercise his inventive powers in trying to misunderstand or pervert them to avoid the doctrines they teach. But no inventive power that the human mind has yet developed will enable a man, let him plan, contrive, devise and arrange as he may, to fix this preaching of Christ between his death and resurrection. If he could fix it there, what would it prove? The man of sin would rise up and bless him from his papal throne for proving his darling purgatory. Such a position may do for Mormons, Mohammedans, Pagans and Papists; but let no Protestant try to defend it, and not hang his head for shame."

"But why will there be no future probation? Not because God is not good enough to continue man's probation indefinitely, if there would be any use in such a continuation; but because God has done all that is proper and right to turn the soul to him, and the person that has resisted it here, regarding the work wrought by the power of love and the power of the spirit of God—the work of Satan—God knows that soul would resist it ever and always.
* * * Sin is so bad that, persisted in, it hardens the soul beyond the power of repentance. And this point is reached before probation is closed here; hence there is absolutely no use in a future probation, as no one would improve it to repent. Not only is it true that there is no use in a future probation, but there is absolutely no possibility of such pro-

bation. If God had arbitrarily cut off probation here he could, and being a merciful God, he would give men another chance. But God has cut off no one. Man has rejected God. God could not, therefore, give another probation. * * * "Every one of the mighty multitude joins hands with the prince of darkness, and opposes the kingdom of righteousness and everlasting light and love. Sin, in the heart of every sinner, would never be satisfied until it dethroned God and reigned in his stead. Untouched and untendered by that life and power of love, sin is the same as when it mocked at the foot of the cross. If possible, sin would dethrone God and murder his children, Satan leading."

God's word positively does not teach a purgatory or future probation. Peter intimated that the spirits of the Antediluvians were in prison when he wrote, and that was after they had been destroyed about 2,400 years, and was still before the resurrection, which has not yet taken place. And as proof that a person or spirit, in their conditon, is not allowed repentance, I here call attention to a singular case who begged for mercy, and if any repentance were allowed after death to a spirit in prison or hell, and before the general resurrection, it would have been granted him. He pleaded humbly for favor, and not the least favor could be granted to him, nor to any that were in hell with him. I refer to the rich man whom the poor beggar, Lazarus, desired him to feed with crumbs wasting from the rich man's table. Here is the full narrative of his case as given by our Savior himself:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there

was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Luke, xvi, 19-31.

Now it is seen from the above Scripture that after this damned man in hell ascertained that there was not the least possible favor and repentance for him, he abandoned his case and then turned his attention to earth to his five living brethren, to prevent them from coming into hell, or as he expresses it, "This place of torment." And Abraham informed him that as his five brethren were yet on earth and alive there was repentance allowed them, but that they had to take courage to repent from the light and

warnings God was furnishing on earth to people yet alive. He could not get one to go to them from the dead. They must hear and obey Moses and the prophets. He pleaded, if one went unto his brethren from the dead they would repent, and thus keep out of hell or "that place of torment." But Abraham said, "They have Moses and the prophets; let them hear them." Then the rich man pleaded earnestly, saying, "Nay, Father Abraham; but if one went unto them from the dead they will repent." And Abraham said unto him, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

In view of such plain statement of facts as the above, let no one suppose for a moment that he or she will be allowed probation and repentance after death; nor will any one ever be prayed out of purgatory by any Catholic priest, nor by the pope himself. Those teaching purgatory and probation after death are deluded, and they have no warrant in Scripture for their error whatever. They err, not knowing the Scriptures and God's way of dealing with mankind. Now is the time for every one to repent, and every one must repent from the light and warnings God is having furnished while we live. Let the reader receive the light communicated in this little book. Let him regard Christ's and the apostles' teachings. Be not deceived. You need be careful if you will walk the narrow way. The multitudes are going the broad way.

Neither is there any purgatory or repentance after the resurrection. Here is what will be said to the wicked at the resurrection and judgment day, "Then shall he say also unto them on his left hand, Depart

from me ye cursed into everlasting fire, prepared for the devil and his angels," * * * "And these shall go away into everlasting punishment; but the righteous into life eternal."

Do not let the devil, nor any Catholic priest, nor the pope, nor any one else deceive you. Fear and believe God, and do right at all times, and all will be well. Satan is the prince of this world, and, of course, is deceiving and leading it. You do not want to follow him. Satan himself is to be put into everlasting fire prepared for him and his angels. Turn in then, we pray you, with Christ, the Prince of Peace, and not with Satan, the prince of darkness. Be not deceived.

"Is not the way to heavenly gain
Through earthly grief and loss?
Rest must be won by toil and pain,—
The crown repays the cross.
In tears and trials thou must sow
To reap in joy and love;
We cannot find our home below,
And hope for one above.

* * * * *

So every heaven-sent pang and throe
That Christian firmness tries,
But nerves us for our work below,
And forms us for the skies."

CHAPTER XX.

CONCLUSION.

The intention of this little book is to correct certain delusions and errors that are now prevalent and are being disseminated over the world. In doing this we have been about as brief as we well could be, leaving it with the reader to inform himself fully on all points in connection with what is here taught. This book, then, is a kind of correct key to the whole tenor of the teachings of the Bible. Any true teacher can enlarge upon what is written in this book, or upon the truths it inculcates; but no one can teach a doctrine materially differing from it, and yet be teaching the truth of God's word.

In this concluding chapter it only remains for me to give a brief rehearsal of all the facts contained in this work. The book shows the destinies of men as taught in the Bible, and there is no other book purer and more correct than the Bible. And hence the reader is presented with an array of serious and solemn facts. And now we give a concluding rehearsal.

We find that before the world was created, less than 6,000 years ago, God held a counsel in heaven and decided to make the earth, and man, and then he called the earth into existence, and created Adam

and Eve and placed them on the earth. This pair was pure, so pure they knew no evil; and in order that they might remain so, God placed them in the Garden of Eden, and permitted them to eat of every tree in the garden except one, which was the tree of knowledge of good and evil.

Now this man Adam was a representative man of all the offsprings that were to be born to him, and if he had not disobeyed, his posterity would have been born in a pure and good state like himself. And if he had not sinned, of course none of his offspring would. (It is a pity that he did.) And we all would have been born into this first probationary state from which he fell. But what was the result of this fall? Why, God had informed him that in the day he eat of the fruit of the tree that was forbidden him to eat, it would then be a fixed fact that he must die; and that meant that all his posterity would die also. The nature of that death was temporal, a separation of soul and body, which body was to return back to dust, or be lain away in the grave, without any life in it at all of any kind, so that it has no knowledge of anything. But the spirit returned to God who gave it, either to be accepted by him or rejected by him, according to whether he had been a good man or a bad man.

Adam's transgression then brought natural death upon himself and upon his posterity, but did not bring the death of the souls of men. Even the death, "called eternal punishment," is not inflicted on anyone on account of Adam's sin. That comes about by each individual rejecting Christ, and refusing to repent of his own sins and turn to God.

Adam's transgression brought him out of his first probationary state in which he did not need any redeemer, into our present probationary state in which he, as well as we, needed to be redeemed. He did not fall from grace, then, but to grace. He caught on Christ. He could not and would not be sent to hell for his sin in Eden. If he ever were sent to hell, it were to be for sins committed in this second probationary state. And so every one must be accepted or rejected by God according to his own sin and stubborn rebellion from his requirements. Adam's sin brought him into our state, and had him cursed, and himself weakened in mind and spirit, so that he could not resist the temptations of Satan without the aid of Christ or the spirit of God. An immense amount of sin and suffering followed. And everyone now must be saved by his faith; and faith is kept pure and continuing by obedience. Without obedience, faith will die out. Obedience and love keeps faith a living faith. What we want, then, "is true obedience to God together with a Scriptural faith and love."

We find if mankind would do right and leave off sinning, that they would greatly soften and lessen their sorrows and sufferings on earth, and they would avoid the cutting short of their lives, and all those great calamities, curses and overthrows. There would not one of them ever be sent to hell, but all would be taken into heaven.

We find that heaven and earth will pass away, but the Scriptures are true—they cannot fail—God cannot lie.

We find that there will, some time in the future, be a general resurrection and a great judgment day,

at which all the righteous will be taken to heaven to remain there forever. "And so shall they ever be with the Lord." While the wicked will be sent to hell to be punished, and there to remain forever absent from God and all that is good and consoling.

We find that God judges us while we live, and then scourges us to get us to repent; and that at death we are again at Christ's judgment seat, and the spirits or souls of the righteous are borne to heaven by angels, and the spirits or souls of the wicked are rejected of God and sent to hell—as in the cases of Lazarus, the beggar, and the rich man, who fed him with nothing more than crumbs. And both the righteous and the wicked are to be sent to their places. The righteous find heaven to be far better than anything that appertains to this life, and the wicked finds hell far worse than the average evils of this life. But when the final judgment day arrives, the righteous will receive a crown of life, and, of course, an increase of joy and happiness; and as for the wicked after they are sent to hell—"into everlasting fire prepared for the devil and his angels"—the Bible does not tell us further of their sufferings (only it is to be everlasting); and it is fair to suppose that their sufferings after the resurrection will be greater than what wicked spirits suffer before the resurrection. But be that as it may.

We find that men and women are not condemned to hell on account of their actual sins, but because they refuse to repent and turn to God through Christ, and let him save them from their sins and blot out their sins. He would gladly forgive them if they would only repent. It is fixed and settled rebels then that go to hell.

We find that God does not punish them in hell to wreak his wrath upon them, but because he has created them to live forever, and as he can not therefore destroy them out of existence, they have to be sent to hell, as they are unfit for heaven, and if taken there they would be sinners and sinning in that holy place.

We find that after the resurrection the earth will be destroyed, and there will be no places for the righteous and the wicked except heaven and hell; and, of course, the righteous go to heaven and the wicked to hell.

We find that when the heavens and earth passes away that the earth is not to be made over again and become new (as some vainly imagine and teach), but that those passages that speak of "a new heaven and a new earth wherein dwelleth righteousness" has reference to this present earth being renewed by one of those great curses or overthrows of the wicked, and wherein righteousness reigns directly afterwards. The earth is new in that particular. And the heavens, or exalted places, are also new, inasmuch as they are put to use for good and not for evil—as they were just before the wicked were overthrown.

We find, by far, more Scriptures telling of God's judgments here on earth than about his judging the people after this life and at the general judgment day. And this is proper, too, for if we cannot see what God is doing on earth, and believe them, how could we be got to credit what he is to do in heaven?

We find that God's ministers are true men, and teach the way of truth and right, urging upon the people to believe God's word, and come to the unity

of faith and practice; but that the false teachers teach sectarian religions, and fill the world with divisions and sin.

We find that true ministers are persecuted for righteousness sake, and are imprisoned and rejected by a sinful world. But false ministers are popular, and are living at ease, "trying to go to heaven on flowery beds of ease, while others fight to win the prize and sail through bloody seas."

We find that the many are going in the broad way of death—eternal death—and few are going the narrow way to life—eternal life or happiness.

We find that all necessary inducements are held out to get mankind to do right and thereby go to heaven; and that all necessary scourges and warnings are used and given to turn them from hell. And in this God is good. You cannot conceive of a better God. Just and right are all his ways. If men go to heaven it is because God aids them; and if they go to hell it is because they reject this aid. Mankind loves worldly pleasures and sinful habits more than they do God. Multitudes drift together into sin and are overthrown and sent to hell. Only a few believe and serve God. God saves the children, however. God is doing all he can for mankind according to his plan of justice and right.

We have dealt out the plain teachings of God's book in this little work, and God is dealing with and judging mankind in accordance with its contents, and will certainly judge all men in the great judgment day and reward them according to facts herein stated.

If the reader wants the reward of heaven, let him cut himself loose from the world, and walk in the

narrow way. If you think yourself unworthy of everlasting life, of course, you will disregard the teachings and warnings contained in this book. "To God only wise, be glory through Jesus Christ forever."

"Rock of Ages, cleft for me,
Let me hide myself in thee;"
And when I soar to the world unknown
Receive me on thy judgment throne.

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